

# The Ruine of Rome.

OR,

*An Exposition upon the whole*

REVELATION.

VVherein is plainly shewed and proved,  
that the Popish Religion, together with all  
the power and authority of *Rome* shall ebbe  
and decay more and more throughout all the  
Churches of Europe, and come to an utter  
overthrow even in this life, before  
the end of the World.

Written especially for the comfort of Protestants,  
and the danting of Papists, Seminary Priests,  
Jesu ites, and all that cursed rabble.

---

Published by *Arthur Dent*, Preacher of the word  
of God at *South-Shoobury* in *Essex*.

---

To which is added an Epitome of Reverend Mr.  
*Brightman* his Exposition upon the Revelation.

---

LONDON, Printed by T. H. and I. T. for  
*Jo. Waterson*, and are to be sold by *Charles Greene*  
at his shop in Ivie Lane. 1644.



# The Ruins of Rome

OR

A Description of the Ruins of the City of Rome, as they appeared in the Year 1764.

BY

W. H. W. Esq.

OF THE

ROYAL SOCIETY OF LONDON.

AND

OF THE

ROYAL SOCIETY OF ARTS.

IN TWO VOLUMES.

LONDON.

Printed by W. H. W. Esq.

at the

Printers, in Pall Mall.

1764.

To which is added an

Account of the

Antiquities of the

City of Rome.

By

W. H. W. Esq.

OF THE

ROYAL SOCIETY OF LONDON.

TO THE RIGHT

Honourable his very good

Lord, ROBERT Lord RICH

*everlasting consolation, and good  
hope through Grace.*



Let O be a father to the father-  
lesse, is properly the vertue of  
the most high, and therefore  
meet for those who beare his  
name and office upon earth.  
Among whom (Right Ho-  
nourable) seeing it hath pleased his Majesty  
to count your Lordship faithfull, and to put  
you in so high a service, it shall (I assure my  
selfe) be matter of rejoycing unto your Lord-  
ship, to take the Patronage of this poore Or-  
phane, which knoweth not whither to flye  
for succour, but to you, who did so many waies  
commend your favour to his late deceased  
Father, that if he had lived to the birth of this  
his last off-spring it was his full purpose. 6 as

*The Epistle Dedicatory*

many can witnesse) to have committed it unto your Lordships protection, as most meere among many to take this Patronage upon you, that this young Infant growing up under your roote, may in time effect that indeed, whereof it beares the name, to be *The rhine of Rome*, To speake of the excellencies thereof, and of what hope it is like to be in the Church of Christ, I thinke needlesse, and I feare the note of partiality: it shall speake for it selfe, and (I doubt) will commend to all posterity his worthy fathers memory. Now for my selfe (right Honorable) being so straightly bound to this duty, in regard of my meere conjunction with my late Brother Master *Dent*, and great importunity of his poore Widow, was the more willingly drawne hertunto in two respects. The one to give some publike testimony of my love towards him, and reverence of the rare grace which we all (who injoyed his sweete society) did continually in our comfort behold in him. Whose learning his labours do shew: whose diligence, yea extreme and unwearied paines in his ministry publicly, privately, at home, and as broad, for foure and twenty yeares at least, all our Countrey can testifie. All which being

ador-

## *The Epistle Dedicatory.*

adorned with so speciall humility, do make his name the greater, and our losse the more grievous. I may not leave out this, which I avow to be as certaine, as it is singular, that besides all other his great labours, he had (with the Apostle) a speciall care of all the Churches night and day, by study and fervent Prayer, procuring the prosperity of *Syon*, and the ruine of *Rome*. And to end with his blessed end; his life was no more profitable to others, then his death is peaceable to himself; I scarce a groine to be heard, though his Fever must needs be violent which dispatched him in three dayes. And having made a pithy confession of his Faith, this Faith said he, have I Preached, this Faith have I lived in, this Faith I do live in, and this Faith would I have sealed with my blood, if God had so thought it good; and tell my brethren so; and drawing neere his end, he sayd: *I have fought the good Fight, I have finished my course, I have kept the faith: and now is that Crowne of righteousness layd up for mee, the which the Lord that righteous Judge shall give me in that day; and he gave up his last breath with these words, I have seen an end of all perfellion, but thy Law is exceeding large.*

*The Epistle Dedicatory.*

The other respect (my special good Lord) for the which I am the more willing to come thus upon the Stage (though my part be small, but suitable to my ability) is, that I might be as the mouth of many, to publish to posterity, what high account all that know the truth (among us at least) do make of your Lordship: that I dare say not the loynes onely, but the soules of thousands do blisse you, and God for you; praying for a rich reward to be given you of the Lord, and that with your ancient predecessor honorable *Nahemias*, the Lord would remember you herein, and wipe not out all the kindnesses you have shewed on the house of your God, and on the Ministers thereof. For in the zeale of God, and mightnesse of my heart, not to give riddles unto men (which is not my wont) but to provoke all of like honorable addition to follow your Godly practice: thus I say, that as your pure Religion is the Crowne of your nobility, so this is the Crowne of your Religion: that besides your ordinary presence in the publicke assemblies of the Church, your zeale to God, and love to his people, hath herein especially bin manifested to the world, in your conuincall care to plant faithfull Preachers in all those livings

## *The Epistle Dedicatory.*

livings which have been in your Lordships gift, or which by all your friends you could procure. What is the worthy fruite thereof cannot indeede be valued, much lesse by me now uttered: yet this I say with common consent of all sound-hearted Protestants, that if the true Prophets of God be the chariots and horsemen of *Israel*, then may we refer to this honourable practice of your Lordship, and of other like Christian Patrones (as to a chiefe meanes under God, and under the Religious regiment of our gracious Soveraigne) the safety of his Highnesse person, this admirable tranquillity of the Realme, that notable ruine of *Rome*, which is so worthily with us effected, and shall be assuredly elsewhere in due time accomplished. And to say all in few words, to this may we referre the safety of soule and body of many thousands in the Land, who though they doe and shall live by faith, yet doth their righteousness far exceed the righteousness of all Popish hypocrites both in duty to God, and to their dread Soveraigne our noble King.

Whereupon I may conclude, that I scarce thinke of any service more honourable to God, and profitable to his Church, then this care to bring into the Lords Temple such  
paine-

## *The Epistle Dedicatory.*

painefull Labourers as both by life and Doctrine do faithfully build up the same. Goe on therefore (Right Honourable) and cease not to shine out in this darke World with such light of good example : And withall rest upon his word, who cannot lye, that you shall shine in the Kingdome of light, where into shall enter no uncleane thing : neyther whatloever worketh abomination or lies, but they which are written in the Lambs Booke of life. To which blessed inheritance immortall, undefiled, and that fadeth not, that God of his mercy would bring you, my hearts desire and prayer is, and shall be : and in the meane season, that the yeeres of your life being multiplied, your life may be full of honour to God, profit to his Church, and comfort to your owne soule.

**Your Honours most deeply  
bound,**

*Ezekiel Culverwell.*



## The Epistle to the Christian

R. E. A. D. E. R.

**B**eing often requested (Gentle Reader) and much importuned by sundry, both learned, and godly, to publish that Doctrine of the Apocalypsys, which sheweth them with lively voyce heard publickely delivered, I did at last, upon my most mature deliberation, yeeld unto their reasonable request; I meane the reasons of their request. Indeed I doe ingeniously confesse; that I am the unwiccest of many, which this age, (God be thanked) doth afford, to deale in a matter of so great importance, or any wise to be employed in so great and honourable a service as this is. But if I doe industriously use my small talent, and be found faithfull in a little: I hope it shall have both cheerefull and comfortable acceptance with the Church of God. For this I presume will be granted of all, that be which hath but a little strength, and yet putteth it forth to the uttermost to do good  
withall

## The Epistle

withall, is more to bee commended, then hee  
which hath thrice his strength, and useth it  
not to the helpe and benefit of others. And  
true it is indeed, that sundry worthy labours  
of divers excellent men upon the Apocalyps,  
are already extant: so as hee may seeme to  
powre water into the Sea, or goe about to mend  
the Crowes eyes, that will attempt to adde any  
thing to that which is already published. But  
know this (O Christian Reader) that the Lords  
garden is so large and plentifull of all most  
sweet and pleasant flowers, that where any one  
hath gathered a Nosegay most fragrant and  
delectable, another may come after, and gather  
another not to bee contemned. For the wis-  
domes of God is such an undraineable Foun-  
taine and head spring, that where one hath  
drawne much before, another may come hap-  
pily, and draw as much afterward: yea though  
thousands doe succede, yet can this fountaine  
never be drawne dry. Be it farre from me to  
appropriate any thing to my selfe, above others:  
for I am priuie enough to mine owne meanes,  
and doe freely confesse, that in this worke, I  
haue receiued much light from others: and  
therefore doe not as a Iudge, give sentence up-  
on other mens workes: but as one that would  
furnish the same frust, bring in my dish among  
them.

## To the Reader.

them. Or as one that in the same cause would come in as a third or a fourth witness to testify and confirme the same thing. And verily through the gracious assistance of Gods Spirit, my simple purpose and indaavour is to give a lift to the uttermost of my power, to further that which is already happily begun, and to provoke others of greater gifts, to come after with their great lights and lanternes in their hands, to discry and discover whatsoever in this Prophecie is not yet fully seene into. I am not ignorant that some would not have this booke meddled withall, nor in any wise to be expounded among the common people, because (say they) it is so darke and hard to understand. But let all such leave their owne opinions, and hearken what the Holy Ghost saith. Blessed is he that readeth, and they that heare the words of this Prophecie, &c. What can be sayd more? or more effectually to stirre us up to heare and reade, and with all gladnes to embrace this Booke, then to tell us, that in so doing wee shall bee blessed? For the things contayned in this booke, be no trifles: they be not things only for a shew to move wonderment, or to delight the curious minde of men: but such as indeede doe give true blessednesse unto all those that are well instructed in them.

What

## The Epistle T

What thing is greater; than to be blessed for  
evermore. <sup>1</sup> But if we be not exceeding dull in  
wits like stones and stones, it must needs move  
us and stir us up. For who will willingly  
and willingly lose his own blessednesse, or  
suffer it to be taken from him, when as he  
may have it. <sup>2</sup> If any will object that a man  
may be blessed, well enough without the know-  
ledge of this booke, and that there be Bookes  
enough in the Scripture, to procure our blessed-  
nesse without this. <sup>3</sup> And that thousands are  
now in Heaven, which never knew what this  
Booke meant. I answer, that all this doth not  
take away the necessary use of this Booke, for  
the holy Ghost doth pronounce a blessing upon  
the heads of those that Reade and Study this  
Booke, not because a man cannot be saved  
without it. But because of the great comfort  
which it ministereth unto us of this age, and  
hath ministered unto all the Churches since  
the Apostles times. For it is the Prophecie of  
this age, and the Prophecie of all the ages since  
Christ. <sup>4</sup> Wherein is fully shewed what shall be  
the estate and condition of the Church in the  
severall Ages thereof, unto the end of the  
world. For God according to his admirable  
wisdom and mercy, hath never from the be-  
ginning left his Church without a Prophecie.  
for

## To the Reader.

for the great comfort thereof. For we know that immediately after the fall of our first parents, God himselfe, for the great comfort of his Church did foretell and fore-prophecie long before of that restauration which should be made by the *Messias* his Sonne, according as it came to passe in the fulnesse of time. Afterward he did fore-tell his people of *Isael*, of their great servitude, and intolerable bondage in *Egypt*, and also of the end and full determination therefore, after foure hundred and thirty yeeres. After all this he foretold by his servants the Prophets of the Captivity in *Babylon*, and the full expiration thereof at the end and icarme of seventy yeeres. And yet further for the comfort and consolation of his people, he fore-told by *Daniel*, and *Ezechiel*, of the great afflictions and troubles which his Church should endure by the Persecutions of the divided Greeke Empire; (I meane *Alexanders* Posterity, especially the Kings of *Egypt*, and *Sytia*, which descended of *Ptolomus* and *Selencus*, whom the Scripture calleth the Kings of the North, and of the South) by the space of 194. yeeres, and of the precise determination thereof at the coming of the *Messias*. See then what care God hath had of his Church in all ages before the

com-

Genesis 3  
Gen. 19

Jeremy 2

Daniel 7  
Ezech. 3

Daniel 8  
Daniel 9  
Daniel 11

## The Epistle

comming of his sonne in the flesh, so to fore-  
tell hath of the affliction it selfe, and also of  
the just period and detexmination thereof. And  
shall we not thinke that God hath the like care  
now for his Church, which then he had: or  
hath he not as great and provident care for  
the good of his Church since the promised  
Messias was actually exhibited as before? Yes  
assuredly, and much more too: for if his care  
and providence was so great for his Church  
being in her ward-shippe and minority: then  
much more now being come to her ripenesse,  
and full age. If then it was lesse glorious,  
then much more now, being farre more glori-  
ous. Therefore now unto us he foretelleth by  
his servant John what shall be the estate of  
the Church unto the end of the world: and  
therefore Blessed is he that heareth and read-  
eth this booke: sith it foretelleth of the  
Churches affliction in this age by the whore  
of Babylon, and of the full end and determi-  
nation thereof. It sheweth justly and pre-  
cisely what the Church hath suffered since the  
Apostles time in severall ages, and what it  
shall suffer: and also how all the enemies  
thereof shall shortly bee traden under foote.  
What can be more joyfull or comfortable to all  
the people of God, then to know afore-hand  
that

## To the Reader.

that Babylon shall fall : Rome shall downe.  
Antichrist the great persecutor of the Church  
shall bee utterly confounded and consumed in  
this world : notwithstanding all plots and po-  
licies, crafts and devices to the contrary ; not-  
withstanding all forces and armes cunningly  
contrived and raised up against the Church by  
Seminary Priests, Jesuites, Pope, Cardinall  
and King of Spaine ? For all these in this age do  
very busily bestirre them, and ransacke all  
corners of their wits to repaire the ruines of  
Rome, and to make up the breaches which are  
made in the walles of Babylon their great City.  
But alas, all in vaine, for it shall fall : It shall  
fall, it shall as Dagon before the presence of  
the Arke, doe what they can, spite of their  
beards, managre their beards, it shall without  
all hope of recovery : For hath the Lord spoken  
it, and shall it not come to passe ? or any word  
of his ever fall to the ground ? Sith therefore  
the Jesuites and Secular Priests do so fiske a-  
bout, and croake in every corner, as greatly  
fearing the fall of their Babylon, and the dry-  
ing up of their Euphrates, it stands us all in  
hand to bee as resolute for Christ, as they are  
for Antichrist : and as studious to uphold the  
Kingdome of God, as they are to uphold the  
kingdome of the diuell. And for this purpose



## The Epistle

it is very requisite and necessary, that all the Lords people should bee acquainted with this Booke, and armed against them with the things revealed in this Prophecie. For this booke is a most precious Jewell which God hath bestowed upon his Church in this last age, and it is great pittie that all the servants of God are not better acquainted with it; especially in these times; for now in this age is and shall bee the very heat of the warre, and brunt of the battle betwixt Papists and Protestants, betwixt God and Belial: betwixt the armies of Christ, and the armies of Antichrist. Now this Prophecie layeth all open, and plainly telleth us what shall be the issue and successe in the day of battell: which side shall have the victory, and which side shall goo downe. And therefore very needfull it is, that it should be expounded againe and againe, and all the Lords people made thoroughly acquainted with it. For in this age wherein we live, this Prophecie can never be enough opened and beaten upon, that all good Protestants may bee armed with it against future times, even as it were with an armour of prooffe. Saint John plainly telleth the people of his time, even the Churches of Asia, that they should be blessed by reading and studying this Booke, because they should thereby bee fore-warned and fore-

armed

## To the Reader.

armed against many eminent troubles and future dangers. For saith he, The time is at hand : that is to say, some things were even then to bee fulfilled, For some matters foretold in this booke, did begin to bee fulfilled, even presently after they were shewed unto John : for the Mystery of iniquity did even then begin to worke. The Church in the Apostles time had her conflict. The Tenne great persecutions began even then to bee raised up. Heresies shortly after began to spring and sprout. Afterwards by degrees, the great Antichrist did approach toward his cursed seat. And after all this, Saint John foretelleth how hee should take possession of his abominable and most execrable seat and sea of Rome : How hee should raigne and rule for a time as the Monarchy of the world : How hee should prevaile against the Church, and make warre against the Saints : How he should raigne but a short time, and afterward come tumbling downe, as fast as ever he rose up, and decrease as fast as ever he increased. Therefore Blessed is he (saith S. John) that diligently readeth and peruseth this booke, that thereby he may foresee all these things, and be armed against them. For as the heathen man saith, *Leuius l'edit quicquid previderis ante*. Foreseeing dangers doe least hurt. Now to apply all this to our

## The Epistle

Apo. 9. 11

times I say they are twice happy that are studious and painefull in searching out the true sense and meaning of this Propheſie, that thereby they may be ſtrengthened againſt all the assaults of the Papiſts our profeſſed enemies, and the enemies of Gods Church, and ſticke faſt to the everlaſting truth of God, knowing for a certainty that the ſonnes of Belial ſhall not long prevaile. The date of their raigne is almoſt out, and the time draweth on apace, wherein both they and their King Abbadon ſhall bee laid in the duſt. But I will now proceed to a new reaſon, to prove that this Booke of the Revelation ought not to be concealed: but openly preached and publiſhed to the whole Church of God in this age. My reaſon is taken out of the 22. Chapter of this Booke, verſe 10. in theſe words, Seale not the words of the Propheſie of this Booke, for the time is at hand. Here is a flat commandement from God, that this Booke and Doctrine of it may not bee ſealed up, that is to ſay, kept cloſe from the knowledge of Gods people: but it muſt lie alwaies unſealed, that all men may open it, reade it and ſee what is in it: for it is a borrowed ſpeech taken from ſealing of Letters. For we all know, that wooing Letters are ſealed, none may open them, or reade them, but onely thoſe whom it doth concerne:

## To the Reader.

cerne : but if they bee of purpose left unsealed, then any man may reade them without danger : So the Lord willeth and commandeth that this Booke of the Revelation should of purpose bee left unsealed, that all the people of God might reade it, study it, and know it. If any man doubt whether the Metaphor of sealing be thus taken in the Scripture, let him reade the places quoted in the Margent, and in all those places hee shall finde it taken in this sense. Whereby it doth evidently appeare, that the mind and meaning of God is, that this Booke should bee proclaimed and published in all the Churches. And upon this ground, I hold that every Minister of the Gospell standeth bound as much as in him lyeth, to preach the Doctrine of the Apocalyps to his particular charge and congregation : for every Minister of the Gospell must shew unto his people all the counsell of God, and keepe backe nothing : as Paul testifieth that he did, to the great comfort of his conscience. But the doctrine of the Revelation is a part and parcell of the Counsell and Will of God : therefore it must not be concealed or kept backe from the knowledge of the people of God. And in these daies I thinke it not onely meete and convenient that it should be so, but in truth absolutely necessary.

Esa. 29. 11.  
Dan. 12. 9  
Apoc. 4. 1.  
Apo. 10. 4.

## The Epistle

But now me thinketh I heare some men say, What? must this booke of the Apocalyps be preached and made knowne to the common people? alas, what should they doe with it? It is not for them to meddle with all: It is not for their diet. I answer, and yet not I, but the holy Ghost: that this booke must be made knowne to all the servants of God. For Saint John calleth it the Revelation of Iesus Christ, which God gave him to shew unto all his servants. It is plaine therefore, that all the servants of God both men and women, young and old, rich and poore, must be made acquainted with this Booke. Moreover, John is commanded by the God of Heaven, to set downe all the visions which the Angell shewed him: and to write them all in a booke, and send them to the seven Churches of Asia: that is, to people of all sorts, and conditions: And therefore this Booke doth not onely concerne Preachers and deepe Divines, but even all the Lords people whatsoever: for it doth minister great comfort and strength of faith to all the people of God that live in this age. But here the Papists object that this booke is full of darknesse and obscurity, and therefore not for the common people to meddle withall: nay (say they) there are as many mysteries as words in it, and therefore what should men trouble their heads

## To the Reader.

heads about it. But no marvaile though the Papists say so much, for it is the wound of their Kingdome, and the battery of their Babylon. As for others both learned and Godly, which in this point are almost of the same mind, that they will not meddle with this Booke of the Revelation, I cannot but marvell at it. The modesty and humility of some very rare and reverend men for learning, and great variety of gifts (which notwithstanding scotch much at this Booke) is greatly to be commended: But if I were worthy to give them advice, I would wish them in this behalfe to change their minde, and to bee of another resolution: for I dare avouch it, that there is nothing in this Prophecie which study and diligence, with prayer and humility, may not overcome. True it is indeed, that the shell is thick and hard to break: but being broken the kirknell is most sweet and pleasant. If any be discouraged with the darkenes and obscurity of it, let him harken to these reasons following. First it is called a Revelation, which is as much to say, as an uncovering of things which did lie hid: if it be an uncovering, and revealing of things, no doubt it may be knowne and seene into. For revealed things are for us and our children. If it be a Revelation, how say some that it cannot be understood? For it is contrary to

## The Epistle

the nature of a Revelation, to be so darke that none can understand it. But shall we say that the holy Ghost which is the spirit of truth hath given a wrong name unto it? God forbid. For if it hide matters, or set them forth that it cannot be understood, then it is not rightly called a Revelation. If this Booke be so mysticall that it cannot be understood: If the interpretation of it be uncertaine: If the common people cannot bee taught to understand it: How

*Apo. 1. 3.* then should the holy Ghost, Blessed is he that

*Apo. 12. 7.* readeth the words of this Prophecie &c. Let

any man judge that hath common sense: Can any man be blessed by hearing and reading those things which hee understandeth not? I trow no.

Then it followeth that this Booke may be understood, and no doubt is understood of many, and might be better understood of many more:

*Apo. 22. 10.* if they would bend their wits and studies unto it. The holy Ghost, as is said before, willeth and

commandeth that the words of this Prophecie should not bee sealed up. Whereby it is evident that hee would have them read and made knowne to all. Then I reason thus: that which is open and unsealed may bee read and knowne:

But this booke is open and unsealed: Therefore it may be read and knowne. If men say the matters of this Prophecie are sealed and hid,  
and



## To the Reader.

and God say they bee unsealed and open, when  
ther shall we beleewe men or God? If any will  
reply and say, wee feele and finde by experience,  
that the words of this booke are hard to bee un-  
derstood: I answer that the fault is in our  
selues, because we are so negligent in the search  
and study thereof. For if we did with that hu-  
mility, and reverend care that ought to be in  
us, search after the things revealed in this  
booke, wee should finde that they bee not sealed  
up, but lie open to be read and knowne. True  
it is indeed, that if any man light upon some  
piece, and take it by it selfe, hee shall finde it ver-  
ry darke: But if he look upon the whole course  
of matters through the booke, and marke and  
observe diligently how things be iterated, hee  
shall finde no such darkenesse as he feareth, for  
there is a notable coherence of matters, and  
course of times observed in this booke, even  
from the first Chapter unto the last, as God  
willing shall more fully and plainly appeare in  
the particular opening and interpretation thereof.  
One great objection against this Prophecie  
is, that the Fathers professe it is full of myster-  
ies, and that they could not understand it. If  
they could not understand it say some, how shall  
wee understand it? Is it not great arrogancy for  
us to say wee understand it better then they  
did?

## The Epistle

did. I answer use : For a man of meane learning in comparison , may now in these daies more easily understand and expound this booke , than the learned doctōr , and Fathers in ancient time. The reason is this , wee live in an age , wherein the most of the things Propheſied in this booke are fulfilled. Now the fulfilling of a Propheſie is the beſt expoſition of it. But as for the fathers , they lived in a time wherein many of theſe things were not come to paſſe nor fulfilled , and therefore were hard for them to interpret and underſtand , for theſe things in this propheſie which are not yet fulfilled , are hardeſt for us of this age to underſtand and reſolve of. But when a Propheſie is fulfilled , it is an eaſie matter to ſay , this was the meaning of the Prophet. Some things in this booke were fulfilled before the dayes of the Fathers , and ſome things in the dayes wherein they lived : and both thoſe they did cleerely underſtand. Some things were fulfilled after their dayes , as the riſing and raigning of the great Antichriſt : which they did not ſo cleerely ſee into. Hereupon it cometh to paſſe that many things , which unto them were very obſcure , are unto us moſt cleere and manifeſt , as beeing already fulfilled : inſomuch that all which are not wilfully blinded may ſee and underſtand them , yea the moſt unlearned.

Bee

## To the Reader.

Be not therefore discouraged (gentle Reader) at the darknesse and difficulty of this booke. Doe not prejudicially resolve and set downe with thy selfe, that the naturall sense of this booke cannot be given, nor the true meaning found out, but that we must be faine when we have done all that we can, to rest in uncertaine conjectures, some following one sense, and some another, as seemeth most like and profitable. But no man can say confidently and precisely, this is the meaning of the holy Ghost. Oh be not of that minde good Christian brother: for if we have not an undoubted certainty for the sense and meaning of this Prophecie, we are never the neerer: and that is it which the Papists would drive us unto. But know for a certainty, that the naturall sense of this booke, is to be found out, as well as of other bookes of the Scripture. And that wee might not be left to our selves in the darke, and to our uncertaine conjectures, and doubtfull interpretations, Behold the mercifull goodnesse of God to his Church, who himselfe doth expound the darkest, and most mysticall things in this Prophecie, or at least so many of them, and so far, as the rest are thereby layd open and made manifest. The Lord himselfe expoundeth some things in chap. i. which give cleare light to the first vision.

The

## The Epistle

The Angell expoundeth divers other things. In the 17. Chapter which is the key of this Propheſie, the Angell doth of purpoſe, open and interpret all the greateſt doubts of this booke: as who is the whore of Babylon? who is the Beaſt? what be his ſeven heads? what be his ten Hornes? what be the waters which the woman, that is, the Whoore of Rome ſitteth upon? Moreover, for the better underſtanding of this Propheſie, we muſt note, that the writings of Moles and the Prophets, unto which there bee ſundry alluſions, and from the which ſundry things are drawne, doe cleere divers things in this Revelation. The knowledge of antiquities miniſtreth much aide to the underſtanding of this Propheſie. The knowledge of the Hiſtories of the Church, and the particular ſtate thereof in divers ages, bringeth great light. The obſervation of the phraſes and manner of ſpeech, uſed by the old Prophets, doth helpe alſo not a little. The ſerious and deepe weighing of all the circumſtances of the Text, and conſerring one thing with another, the conſequents with the antecedents, and the antecedents with the conſequents, furthereth greatly for the bolting out of the true and naturall ſenſe. And furthermore, as the ſpirit of God is the Author of this Propheſie, ſo the  
ſame

## To the Reader.

same spirit is the best interpreter of it, and doth open and reveale it to all such, as using all other good meanes are earnest and humble suitors unto God, for the illumination thereof: whereby they may all understand both this, and other the mysteries of his will: which the Apostle saith, God hath revealed unto us by his spirit: For the spirit searcheth all things, yea, the deepe things of God. To all this may be added the knowledge of Arts, Tongues, and the learned writings and interpretations of sundry excellent men, which all doe bring great furtherance to the understanding of this Prophecie. Sith then there bee so many helpes for the opening and expounding of this Revelation, why should any bee discouraged from the reading and study thereof? But if any man demand a reason, why Saint John writeth this Revelation in such mysticall and allegoricall manner: I answer, that there may be divers reasons yeelded hereof. First, that the world being blinded might fulfill the things herein specified. Secondly, because John was to publish this Revelation in such manner and forme as he had received it from Iesus Christ, which was figurative and allegoricall. Thirdly, because it was much more wisdom to foretell the destruction of the Romane Empire, which all that time bare the  
[way

## The Epistle

sway almost over all the world, under covert and figurative speeches, then in plaine tearmes, lest the Romane Princes should rage more against the Christians, even in that respect. The like also may bee sayd: for Daniels darke manner of delivering his Prophecie. For if hee had uttered those things in plaine tearmes, which hee spake darkely and allegorically, it might have cost him his life. For the Heathen enemies would never have endured to heare that all their Empyres glory and renowne should fall one after another, and one by another: and that the Jewes were the only holy people whom God did defend, and to whom in the end God would not onely give a quiet possession of their owne Land and Kingdome, but also a Kingdome everlasting, and that through their Messias and great deliverer. But to grow to a conclusion (gentle Reader) thou shalt find in this poore travell: First, an Exposition of the first thirteene Chapters unto the twentieth, reduced all to one head, which is to prove the five points propounded: and last of all, the three Chapters following briefly and plainly expounded. If any through lazinesse will not, or through want of leasure cannot reade over this short travell: yet for his comfort, let him read those things onely which are written upon the

the

## To the Reader.

*the fourteenth Chapter. And thus (Christian Reader) hoping that thou wilt not neglect that which may be for thine owne good, I commend thee to God, and to the word of his grace, which is able to build further, and to give thee an inherisance among all them that are sanctified.*

**Thine in the Lord,**

**Arthur Dent.**

**Upon**





and Babylon thou that hast made ungodly (revel. 18)

Upon the 14. Chapter of this Booke

These five points are handled.

First, that Babylon in this Booke of the

Revelation is called Rome.

Secondly, that Rome shall fall, and how.

Thirdly, that Rome shall fall finally, and  
come to utter desolation in this life,  
before the last Judgement.

Fourthly, by whom, and when it shall be  
overthrowne.

Fifthly, the causes of the utter ruine and o-  
verthrow thereof.

A P O C. 18. verse 4.

I heard a voice from Heaven say: Goe out of  
her my People, that ye be not partakers  
of her sinnes, and that ye receive not of  
her Plagues.

THE



# THE RVINE

of Rome, or an Exposition  
upon the Revelation.

*Wherein is plainely shewed and proved,  
that the Popish Religion, together with  
all the power and authority of Rome,  
shalbe and decay still more and more,  
throughout all the Churches of Europe  
and come to an utter overthrow, even in  
this life.*

**B**Efore I enter into the exposition of this Prophecie, I thinke it not amisse to handle sixe circumstantiall points, which may give some light to the whole matter following, and they be these.

First, the instrument that writ this booke.

Secondly, the time when he writ it.

Thirdly, the place where he received it.

Fourthly, the person to whom he writ it.

Fiftly, the end and ule of his writing this Propheſie.

Laſtly, the authority of it.

As touching the firſt, it is agreed upon amongst the ſoundeſt Divines, that *John* the Apoſtle, or Evangelist; *John* the Diſciple, whom *Jeſus* loved, was the Author and Inſtrument of penning this Propheſie: as hee himſelfe teſtifieth, ſaying: *I am John which*

Apo. 22. 8.

Apo. 1. 19.

*ſaw theſe things and heard them.* And hee received a commandement from *Jeſus* Chriſt which hath the keyes of hell and death, that hee ſhould write the things which hee had ſeene and heard, and ſet them all down together in a booke. Now we all know that the

Apo. 1. 11.

teſtimony of *John* is of great weight, though he be but a man: for he is ſuch a man as is firmly to be beleevd in all that he ſpeaketh. He is an Apoſtle, an Inſtrument of the holy Ghoſt, and ſo guided by the Spirit of God, that he ſpeaketh and uttreth nothing that is his owne. He was well known and approved. For we muſt conſider, that what an Apoſtle did utter, he did utter it as the in-

ſtrument

strument of the Spirit, which cannot erre. For the Prophets and Apostles did not write the holy Scriptures as they were men onely, but as they were the immediate and certaine instruments of the holy Ghost, of purpose chosen and set apart to pen and publish the holy bookes of God. This Saint *Peter* confirmeth saying: *Prophecie came not in old time by the will of man, but holy men of God spake as they were moved by the holy Ghost.* The Apostle *Paul* also affirmeth the same touching his Gospell, which saith, *Hee was not after man, neither received hee it of man, but by the revelation of Iesus Christ.* Therefore when this our Apostle saith, *I am Iohn which saw these things, and heard them,* he gives us to understand, that he was both an eye and an eare-witnesse. He bringeth not matters which he hath heard by uncertain report: hee delivereth this Booke to the Churches: they which received it at his hands did know him to bee a most faithfull servant of the Lord, even a great Apostle, which delivereth not any thing but that which hee had received of the Lord, and therefore he testifieth, that he saw and heard all the things which he hath written in this booke. Moreover he testifieth of himselfe, that he was called and

2 Per. 1.  
Verse 21.

Gal. 1. 12.

authority by Iesus Christ, to write this Prophecie, and did nothing herein of his owne braine. For saith hee, *I John heard be-  
hind me a great voice, as it had been of a trum-  
pet, saying, I am Alpha and Omega, the first  
and the last; and that which thou seest write in  
a booke and send it unto the Churches.* Heere  
we see how *John* is called by *Alpha* and *Ome-  
ga*, that is, Iesus Christ to write this doctrine  
of the Apocalyps. But may some man say,  
was not *John* cald before? was he not one of  
the Lambs 12. Apostles? had he not many  
years executed the office of the Apostleship?  
must he now have a new calling, and a se-  
cond calling? what needs he being an Apo-  
stle to bee called and authorised againe? To  
this I answer, that this matter now in hand  
was a new worke, and therefore requires a  
new and speciall calling. It is a strange reve-  
lation, and therefore requires a new autho-  
rity to meddle in it. For in this Prophecie  
God dealeth with *John*, as hee did with the  
old Prophets. For when he would foreshew  
unto any of them especiall matters, he called  
them by glorious visions, as wee may reade  
what a goodly vision *Esay* had: what a visi-  
on full of glory *Ezechiel* and *Daniel* had,  
even in majesty like unto this of *John*. Thus  
then

then it is to bee considered, *John* now is as one of the old Prophets, to foreshew things to come : therefore the Lord appeareth unto him in a vision, and calleth him thereunto as he appeared unto them, and called them. Let this then suffice for a reason of *Johns* now calling to his new Worke and office. And thus much touching the first circumstance.

Now followeth the second circumstance, which is the time when *John* received this Prophecie, which is noted to bee upon the Lords day. It is the day which *S. Paul* to the *Corinthians* calleth the first day of the weeke : in which the Churches did meeete for the holy exercises in Religion : which is also evident, because he sayth they came together to breake bread. Now the observation of a seventh day is of divine institution, even from the beginning. It is naturall, morall, and perpetuall : for God blessed the seventh day, and sanctified it. We are therefore to thinke, that although *John* now in his exile was absent in body from the Church assemblies, yet he was present with them in spirit, commending them most earnestly unto God in his holy prayers, and meditations : and therefore it is sayd, that he

*Acts. 20. 7.*

Aa. 10. 10

was ravished in the Spirit upon the Lords day. So we read, that the like befell unto *Daniel*, when he was prisoner in *Babylon*: the like befell unto *Ezechiel*, who was taken by the Spirit in the visions of God, and carried to *Ierusalem*: the like to *Peter*, the like to *Paul*. But the speciall reason of *Iohns* ravishment in the spirit at this time was, that thereby he might be made more fit and capable to receive and understand all those great mysteries and heavenly visions, which now should be shewed unto him. And withall let us observe, that all men are alwaies most capable of heavenly things, when they are most in the Spirit: For God doth evermore most reveale himselfe to such as are most in prayer, reading and meditation: and to such as make greatest conscience to spend his Sabbaths Christianly, and religiously, according to his great commandement. And let us alwayes be sure of this, that the more fervent and zealous we are in religious duties, the more famelier acquaintaunce wee shall find with God, and he will at all times be the more open-hearted unto us, and will hide nothing from us that may be for his glory, and our good. For such as are much in heavenly contemplation, he doth reckon not  
amongst



amongst his servants, but amongst his dearest friends, to whom he will make known all things that he hath heard of his Father. Ioh. 15. 15

But now let us proceed to the third circumstance. The third circumstance is the place where *Iohn* received this Prophecie, and that is set downe to bee the Isle of *Pathmos*, which (as the Geographers write) is a little desert Island lying in the *Ægean Sea*, wherein it is reported that *Iohn* the Apostle was banished by the Emperour *Domitian*, about the yeare of our Lord 96. and there received, and writ this Booke of the Apocalyps: where note by the way, that there is no place so obscure or vast, wherein a Godly minde may not aspire up vnto heauen, and receive a greater largnesse of supernaturall things: for *Daniel* in prison, *Peter* in a Tanners house, *Paul* in a broken ship received a superabundant measure of grace more to bee esteemed then all the Gold of *India*. Some write, that this Isle of *Pathmos*, is accounted amongst the Islands called *Sporades*, which lie over against *Asia*, and the City of *Ephesus*, and was in the sight both of *Euroopa*, and *Affrica*: so that it seemed to bee as it were a middle seat or Holy chaire, out of the which **CHRIST** was preached by

*Iohn*

*John* from heaven to the whole world. And indeed the counsels of God are wonderfull, and his goodnesse unspeakeable, which revealeth so great mysteries to his faithfull, as it were out of the Romish prison, and Babylonick captivity.

Moreover, *John* declareth the cause of his comming into the same Iland; for he sayth, he was there for the word of God, and the Testimony of Jesus Christ: that is, for the preaching and constant profession of the Gospell of Christ.

Histories do report, that *John* was apprehended in *Asia*, and by Souldiers led to *Rome*, that he might pleade his cause before the Emperour *Domitian*, who most savagely and cruelly condemned the innocent, and caused him to be put into a cauldron of hot boyling Oyle, out of the which when he by miraculous providence escaped without harme, he was carried and conveyed into the Isle of *Patmos*.

But immediately after *Johns* banishment, God met well enough with this persecuting Emperor *Domitian*. For in the fifteenth yeare of his raigne he was cruelly and most shamefully murdered by his owne Servants. And thus much for the third circumstance.

Now

Now it followeth to speake of the fourth circumstance, which is, the persons to whom this prophesie is written, and that is set down in the first Chapter and first verse, to be all the servants of God. As many therefore as be the servants of God, must attend unto this booke, heare it, reade it, and remember it, for to all such it is dedicated by the holy Ghost, to all such it belongeth, for all such it is written and recorded.

Some do falsely and foolishly imagine, that it was given onely to *John*, and that it might likewise bee given to some speciall men, as to some great Scholers or deepe Divines, which could tell how to use it, and how to weild it. But wee see how grossely they erre: for the holy Ghost saith, it belongeth to all the Servants of God. And moreover, *John* is willed and commanded to write all the things which hee saw in sundry visions in a booke together, and to send it to the seven Churches which is in *Asia*, because the Lord would have it remaine in perfect record unto the use of the whole Church, both that the Church might have the custody of this booke, and also that it might be a faithfull witnesse unto the end of the world, that this booke was written and  
penned

Cha. I. II.

penned by *Iohn* the Apostle, of whose truth & sincerity the church had sufficient experience.

True it is indeed that there are but seven Churches named, but under these 7. Churches all others are comprehended. It had bin an infinite matter to reckon up all the particular Churches which were then in the world & to have opened their severall estates: therefore under these seven Churches of *Asia*, and their particular & severall estates, the state of the universall Church militant is layd open. I conclude therefore that the whole doctrine of *Saint Iohns* Revelation, appertaineth to the Universall Church of Christ throughout all the World, and in all times and ages, since it was written and recorded. And that as all Scripture is written for our instruction and comfort: and as all Scripture given by divine inspiration, is profitable to teach and convince &c. so this booke of the Apocalyps is written for the speciall comfort and instruction of the Church in these last dayes. And so I doe conclude this fourth point. The fift circumstantiall point is, the end and use of this prophesie, which is to publish and blaze abroad the things which must shortly come to passe, that is, all things prophesied in this booke, and to be fulfilled even

Rom. 15.4  
2 Ti. 3.16

Chap. I. I.

even to the end of the World, and where-  
as hee saith, that these things must come to  
passe, he doth us to understand how great  
the stablenesse, and assurednesse of Gods de-  
termination is. For looke what things are  
fore-appointed by Gods determinate pur-  
pose, they are altogether unchangeable: for  
the Lord is God, and hee is not changed.

And he saith: *My determination shall stand.*

And Christ sayth: *Heaven and earth shall  
passe away, &c.* It is therefore most certaine,

that every particular thing contained in this  
prophecie, shall be fulfilled in Gods appoin-  
ted time. For GOD hath disclosed these  
things to his Sonne CHRIST, not to the  
end he should shut them up againe in him-  
selfe, but that he should shew them forth to  
the Godly, that the whole Church might  
fare the better by them. It doth then stand  
us all upon to enquire and search into these  
things which must so shortly come to passe,  
that thereby we may be strengthened and  
comforted against all future dangers. And  
Christ saith: *Behold I come shortly. Blessed is  
he that keepeth the words of the Prophecie, &c.*  
But how shall wee keepe them except wee  
know them? And how shall we know them  
except we reade them, and study them?

Mal. 3. 6.

Esay 45. 10.

Ma. 24. 35

Apo. 22. 7.

If

If therefore wee meane bee partakers of this blessednesse, we must not onely esteeme this booke to bee very profitable, but absolutely necessary for all the servants of God to be exercised in. And if ever there were any time wherein it behoved to set forth, to urge and to beare in this Doctrine to all the people of God, then it is chiefly necessary to be done in this our time. For this age of ours hath in the Popes Kingdome many sharpe and quicke wits, which commend with marvellous praises both the Pope and the popish Church, and buzze into the eares of the common people, and unlearned sort, many things cleane contrary to the Doctrine of the Scriptures. The Jesuites and Priests are growne exceeding crafty and cunning. The Papists are rich, wealthy, and full of armour and munition, Popery seemeth to make a head againe, and the Papists looke for a day. It stands us then upon which love Christ and his Gospell, that we should be well appointed, and thorowly armed against them. And for this purpose the Revelation of Saint *John* is of great use and necessity.

As I said before, so I say againe, that it is the Prophecie of our time, written to this speciall end, that by it wee might be both  
fore-

fore-warned and fore-armed. If wee doe consider the whole matter of this booke, we shall easily finde out the use and end of it: For the excellent matter of it doth argue the excellent end and use of it.

Now then, as concerning the generall matter of this Booke, heere are to be found very large and lively descriptions of the most glorious Person of Christ, and all his excellent offices, both of King, Priest, and Prophet; and also most notable descriptions of the Church, and of the Ministers of it: and of the persecutions and afflictions, which it must of necessity passe through in the World. Also of Gods mercifull providence for his Church, and most vigilant care over it in the midst of all extremities. Here are set before our eyes very lively descriptions of the Churches deadly enemies; both of Satan himselfe, and his three great instruments, the Roman Emperour, the Pope, and the Turke.

Here are set down all their cruell persecutions of the Church, and their utter overthrow in the end. Here are described Hell, Death, the resurrection, and the last judgement. Here also the very Kingdome of Heaven is at large described, with all those great rewards, infinite glory, and endlesse felicity  
which

Chap. 1.  
Chap. 2.  
Chap. 3.



which remaine for all the faithfull worship-  
pers of God.

I conclude therefore, that for as much as  
this Prophecie is of such excellent contents,  
therefore the use and necessity of it must  
needes be very great. And for this cause *John*  
is willed and commanded by *Alpha* and *O-*  
*mega* to write the things which he had seene,  
the things that were, and the things that shall  
come hereafter, By the things which he had  
seene, is meant that glorious vision mentio-  
ned in the first Chapter, wherein *Jesus*  
Verse. 13. Christ did appeare unto him in the midst  
4. 15. 16. of the seven golden Candlesticks, in most  
glorious manner, as is there described. And  
all this was in the Isle of *Pathmos*, where *John*  
was first called and authorized to this  
worke, and therefore he is willed first of all,  
to record this vision which hee had already  
seene.

By the things that are, hee meaneth the  
present state of the seven Churches of *Asia*,  
which were then the most flourishing  
Churches in the World, as they are descri-  
bed in the second and third Chapters;  
and in them the estate of all other Chur-  
ches.

By the things that shall be, he meaneth all  
the

the prophesie of this booke, which were to be fulfilled in their time, and all those strange accidents, which should come to passe in processe of time, and the severall ages of the Church, even unto the end of the world. Thus we see how *Iohn* received a precise commandement from the Sonne of God, to write things past, present, and to come, that they might stand in record unto all posterities, from generation to generation. Thus much touching the fift circumstance, which is the end and use of this booke,

Now followeth to speake of the last circumstantiall point, which is the authority of this Prophecie, which is strongly confirmed from the Author of it, which is JESUS CHRIST, and therefore it is called the Revelation of Jesus Christ, which GOD gave unto him. And againe it is written: *I Jesus sent mine Angell to testifie these things in the Churches.* Here wee see plainly, that Jesus Christ the very Sonne of God, the *Alpha* and *Omega*, is the Author of this booke, for he subscribes his name unto it, and set his hand and seale unto it. Needs therefore must the authority of it be very great, which commeth from so great a personage: for looke what dignity and authority he

Chap. 22.  
16.

he is of, from whom the booke commeth, of the same dignity and authority is the book it selfe.

Another strong argument to confirme the authority of this booke, may be taken from the protestation of Jesus Christ in these words; *I protest unto every man that heareth the words of the Prophecie of this Booke, if any man shall adde unto those sayings, God shall adde unto him the plagues that are written in this Booke. And if any shall diminish of the words of the Booke of this Prophecie, God shall take away his part out of the Booke of life.*

Chaz2.18

Heere we see how Jesus Christ maketh the authority to this Booke equall to all other the Oracle of God, to the which it is not lawfull for any man to adde or detract under paine of condemnation. It maketh much also for the authority of this booke, that *S. Iohn* doth so often repeat, reiterate, and inculcate his owne name; *I Iohn, I Iohn, I Iohn, I Iohn* the Apostle; *I Iohn* the Evangelist; *I Iohn* the Divine, shewing by all these repetitions, how needfull a thing it was that the faithfull should bee thoroughly instructed who he was, even one of the Lambs twelve Apostles, and therefore to be void of all suspicion and doubt concerning the authority of this

this booke, and not once to imagine it to bee any invention of man, or feigned device, sith it was penned by so great an Apostle.

Moreover, the authority of this Prophecie is confirmed by foure reasons in the last Chapter. The first is the affirmation of the Angell: who saith, *The words are faithfull and true.* The second is the authority of the most high GOD himselfe in Chap. 12 these words, *The Lord GOD of the holy Prophets sent his Angell to shew unto his* 6,7,8. *servants the things which must shortly be fulfilled.* The third is the testimony of Jesus, who pronounceth them blessed which keepe the words of this Prophecie. For, saith he, *Behold I come shortly: Blessed is he that keepeth the words of this Prophecie.* The fourth and last is the witnes of John, in these words: *I am John which heard and saw these things.* Now it may bee demanded, what is the cause that here are so many things heaped up for the confirmation of the authority of this Booke. Surely we must thinke there is some speciall cause and reason of it. For the Holy Ghost doth not use to deale so much and so earnestly in a matter, but upon great cause. Wee may easily gather what the cause is. The Booke painteth out the Whore

of *Babylon*; and the whole Kingdome of the great Antichrist, together with all Sathans cunning and sleight therein, and for this cause Sathan hath laboured especially to weaken the credit and authority of this Booke. He by some meanes in old time prevailed thus farre, that even among some Churches of true Christians, the authority and truth of it was doubted of. The Holy Ghost did well foresee the practice of Sathan, and therefore bringeth the more reasons for the confirmation thereof. If the credit and authority of this Booke should never have been impugned, there needed not any such speciall confirmation. But now (God be thanked) there is no question or controversie concerning the authority of this Prophecie. It is received as authentically by the common consent of all the Churches. Almost all the ancient Fathers doe acknowledge it to be canonicall. The new Writers doe with one voyce give their consent and approbation unto it. The Papists themselves doe acknowledge it to be the sacred and undoubted Word of God; though of all Scriptures they cannot endure it should be meddled withall, because it cutteth them so neere the bone. Moreover, it may not be omitted that

that God is called the Lord God of the holy Prophets, which proveth that this Prophecie is of equall authority with the Prophecies which were of old, in as much as the same God is the Author of it. And this Book is to be held in the same account with the Books of *Moses*, and of the Prophets, for all things contained in it shall as certainly be fulfilled in their times, as theirs were. In *Esay*, in *Jeremy*, in *Ezekiel*, in *Daniel*, and in the rest we finde many things, which the Lord shewed by them long before they came to passe. Even so there bee many things fore-shewed and fore-prophefied in this Booke, which in their time shall be assuredly fulfilled. Nay, we see and know that many things here fore-told, are already fulfilled, and some things are come to passe even in these our dayes. He that shall look into the times that are past, since this Prophecie was given, shall finde that all things have fallen out agreeable to the Prophecie of this Booke. And surely if there were none other thing to perswade us touching the authority thereof, this might suffice, that every thing hath fallen out just and jumpe, as the Prophecie did fore-shew. It is our great negligence, that wee doe not

clearly see so much. And I doe humbly entreat all the people of God to looke more diligently and narrowly into it in all time to come. And thus much as concerning the circumstances.

Now, as concerning the Booke it self, it may very fitly be divided into three visions, as it were into three generall parts. The first vision is contained in the three first Chapters. The second vision is contained in the next eight Chapters following, from the fourth to the twelfth Chapter. And the last vision is contained in all the Chapters following, from the twelfth to the end.

As concerning the first vision, my purpose is not to stand much upon it, because it is plain and easie to understand, and because it containeth no Prophecies of things to come, but only openeth the present state of the Church at that time; and also because I have already touched the summe of it in handling the circumstantiall points, I will therefore content my self with a very brieve opening and resolution of it, beginning at the first Chapter.



# CHAP. I.

## *The summe of the first Chapter.*

**T**He first Chapter containeth foure principall things.

The Title of the Book.

The salutation of the Churches.

The manner of *Johns* calling to receive this Prophecie.

The description of Christ, the person that called him.

The Title of the Book is set downe in these words: *The Revelation of Iesus Christ, which God gave him.*

It containeth three things: First, the Author of the Booke, which is Iesus Christ, receiving it from God the Father.

Secondly the end and use of this Booke, which is, to shew unto all the Servants of God, the things which must shortly be done. Ver. 1, 2, 3, 4, 5, 6, 7, 8.

Thirdly, the singular fruit and benefit which the Church shall receive by it, in these words: *Blessed is he that readeth, and they that beare the words of this Prophecie, &c.*

The salutation is in these words, *John* to

*the seven Churches which are in Asia, Grace be with you, and peace, &c.* It containeth a description of the Trinity, or three Persons in the Godhead. The Father is described of his eternity, namely, to be Hee which is, which was, and which is to come.

The Holy Ghost is described of his divers gifts and operations, and therefore is called the seven Spirits which are before the Throne, or which proceed from the Throne: but *S. John* speaketh here of the holy Ghost, according to the vision shewed him in the fifth Chapter, where Christ is said to have seven eyes, which are the seven Spirits of God sent into all the world. Of the which afterward.

Jesus Christ is described of his three great offices, of King, Priest and Prophet, and also of his glorious power and eternity,

First, touching his Kingly office, he is called the Prince of the Kings of the earth, that is, King of Kings, for he is King of *Sion*. He is a King to rule and governe his Church. He must reigne over the house of *Judah* for ever. Hee must reigne over all his enemies, and in the midst of his enemies, even till hee have trode them all under his feet. And this benefit

fit wee have by it, that we are made Kings in him, in this life to reigne over our corrupt affections, and after this life to reigne as crowned Kings for ever with him, in infinite glory, and endlesse felicity.

Secondly, touching his Priest-hood, he is Ver. 5. said to love us, and wash us from our sinnes in his blood. For he is our only high Priest, which by his owne blood hath once entred into the holy place, and obtained eternall redemption for us. Hee onely it is, which Heb. 9. 12 through the eternall Spirit, offered himselfe without fault to God, to purge our consciences from dead workes to serve the living God: So then by vertue of his Priesthood Heb. 9. 14 and sacrifice, we are reconciled unto God, have free access unto the Throne of Grace, and are made Priests in him to offer us spirituall sacrifices acceptable to GOD through him: For he hath made us Kings and Priests Ver. 6. unto God even his Father.

Thirdly, concerning his Prophetical Office, he is called that faithfull witnesse: Ver. 5.

For He is said to Pilate: For this cause John 18. was I borne, and for this cause came I into the World, that I might beare witnesse unto the Truth. And the Apostle saith. Hee witnesseth under Pontius Pilate.

*Tim. 9. 13* a good confession. So then Jesus Christ is one of those three great witnesses which beare record in Heaven. Jesus Christ is the Prince of Prophets, even that great Prophet that should come into the world, through whom all the counsells of God are revealed to us: He is that only begotten Sonne, which is come downe from the bosome of his Father, and hath made knowne unto us whatsoever he hath received of his Father.

Hee both by his Doctrine, Life, and Miracles hath borne witness unto the truth, and by the vertue of his Prophetical Office, the whole will of God is made knowne unto us. For GOD hath sent him as the great Prophet to instruct the world in Righteousnesse, and hath revealed himselfe to us in him; and therefore he is called the Image of GOD, the brightnesse

*Col. 1. 15.* of his Glory, and the ingraven forme of  
*Heb. 1. 3.* His Person. And therefore Hee said to Philip: Hee that hath seene mee, hath  
*John 14. 7* seene my Father also. And if you had knowne mee, you should have knowne my Father also.

*Mat. 11.* And againe, No man knoweth the Father,  
 27. but the Sonne, and hee to whom the Son will reveale him. Thus we see that Jesus Christ is that

that faithfull witnes, and Prince of Prophets, in whom the will of God, and all the counsels of the Father are revealed unto us.

The manner of *Johns* calling to receive this Prophecie, is set downe in these words; *I John* even your brother, and companion in tribulation and in the Kingdome and patience of *Jesus Christ*, was in the Ile of *Pathmos* for the Word of God, and for the witnessing of *Jesus Christ*: And I was ravished in the Spirit on the Lords day, and heard behinde me a great voice, as it had beene of a Trumpet, saying: I am *Alpha* and *Omega*, that first and that last; and that which thou seest, write in a booke, and send it unto the seven Churches which are in *Asia*, &c. Ver. 9, 10, 11.

Now out of these three verses five things are to be observed:

First, that *John* is commanded by the voyce of *Christ*, which he heard behinde him as loud as a Trumpet, to write and record the visions which he saw, & being so written and recorded, to commend them to all the Churches, for the common benefit and use thereof. So that herein *John* doth nothing of himselfe, nothing of his owne braine, but all things by speciall warrant and authority from *Jesus Christ*, and that *Alpha* and *Ome-*

ga, which doth call him, and authorize him to this great businesse which now he is set about.

Secondly, *Johns* ravishment in spirit, to the end he might be made more capable of all these heavenly visions which were shewed unto him.

Thirdly, his great humiliation, whereby also he was fitted to receive and understand these great mysteries. For *God will guide the meeke in judgement, and teach the humble his wayes; yea, his secrets are with them that feare him.* Therefore although *John* was a great Apostle, and hath scene wonderfull visions, yet he is not thereby puffed up with pride and conceit of himselfe, but in the greatest humiliation of his soule calleth himselfe a brother and companion of all the faithfull, but specially of such as patiently suffer for *Iesus Christ* and his Kingdome.

*Psal. 25.*

*Ver. 9.*

Fourthly, the time when *John* was called, which was the Lords day.

Fifthly and lastly, the place where he was called, which was the Ile of *Pathmos*, as formerly hath been shewed.

The description of *Christ*, the Person that called *John* to this new office, is set downe in the next five Verses following, wherein the

the excellent glory of Christs Person is described : First, from the place where Christ did appeare unto him. Secondly, from the severall parts and members of his royall Person.

Ver. 13,  
14, 15, 16.

Thirdly, from his provident care over his true Ministers, and all his faithfull people.

Touching the place where Christ in a vision did appeare to *Iohn*, he saith, it was in the midst of the seven golden Candlestickes. For saith hee, *I turned backe to see the voice that spake with me, and when I was turned, I saw seven golden Candlestickes, and in the midst of the seven Candlestickes one like the Sonne of man, &c.* The seven golden Candlesticks are interpreted by Christ himselfe in the last Verse of the Chapter, to be the seven Churches. The Churches are said to be of gold, because Christ delighteth in them as we doe in gold; he valueth every true member thereof as we doe gold; for every believer is all glorious within; every true Christian is very faire and beautifull; every regenerate man is as gold, even as most pure gold.

It is said afterward, that Christ walketh in the midst of the seven golden Candlestickes: that is, Hee is alwayes present with His Church

Ver. 11,  
13.



Church, to feed it, governe it, defend it, and comfort it. The Prophet saith that Christ hath seven eyes which goe through the whole world; whereby is signified his watchfull providence for his Church; for he is alwayes looking out for the good of it, to defend and protect it against all aduersary power. Which thing was figured in the Rammes skins, wherewithall the Arke was covered, to defend it against all violence of winde and weather. Even so the mercifull protection of Christ, as it were the continuall covering of his Church.

As touching the parts and members of his royall Person, he is described of his head, and haire, of his face, of his eyes, of his voyce, of his feet, of his garments, and of his girdle.

As concerning his head and haire, they are said to be as *white as wooll*, and *in snow*, which signifieth his great wisdome and knowledge, to performe all things in his Church, for wisdome and knowledge for the most part doe accompany white heads, and gray haire.

*His face shineth as the Sun in his strength:* Which signifieth that Christ is the same to his Church, that the Sunne is to the World.

For

For as the Sun lightneth the whole World with his brightnesse, so Christ with the brightnesse of his face enlightneth his whole Church.

*His eyes are like a flame of fire :* that is, exceeding bright, and piercing into all places, yea the very heart of men, for nothing is hid from his sight, with whom we have to doe. Hee hath Eagles eyes to foresee all dangers intended and plotted against his Church, that he may in due time prevent them.

His voyce is compared *to the sound of many waters*, because it should sound throughout all the World by the preaching of the Gospell. *Waters* is expounded Chapter 17. verse 15. of multitudes, nations, and tongues. Christs voyce therefore is like many Waters, because his voice should goe through many Countries and Kingdomes.

His feet are compared to *fine brasse*; to signifie both the perfection of all his wayes, and also his mighty power to tread downe all his enemies.

*He is clothed with a garment downe to the ground*, to signifie that hee walked as King and Priest in the midst of the 7. golden Candlesticks. For Kings and Priest in old time did

did weare long garments, especially in the execution of their offices.

*He is girded about the paps with a golden girdle:* For as Kings and Priests did gird their garments close unto them, lest otherwise they might be hindred in the execution of their offices, so Christ girdeth himselfe close to his businesse; for he is no idle beholder of the state of his Church, but one that continually worketh out the good thereof.

Concerning his provident care over his faithfull Ministers, he is said to carry them in his right hand; for *he had in his right hand*  
 Ver. 16. *seven starres*: that is, the Ministers of the  
 Ver. 10. Churches.

As Christ saith: *The seven starres are the Angels*; that is, the Ministers of the seven Churches. Ministers are compared to Starres, because they should shine as bright Starres in this darke world, both by life and doctrine.

Christ is said to hold them in his right hand, because he alwayes defended them against the malice and fury of the World, which of all others is most outrageously bent against them, and their favorites.

But let men take heed of over-bold presuming to pull the Stars out of Christs right hand.

hand, lest they smart for it. The world is very busie this way, they thinke to wring them out of his hands: but alas poore souls, they are not able, he holdeth too fast, who can pull them out of his right hand? If they continue bold, and busie this way, they may hap at last take a Beare by the tooth, and peradventure pull an old house over their heads.

Another reason why CHRIST is said to hold the seven Starres in his right hand, is because he worketh by them, and their ministry, as an artificer with his tooles in his right hand. The things which Christ hath done by these instruments are glorious and admirable. For by the Ministry of the Gospel he hath converted many sinners, and saved many souls, then the which nothing can be more honourable and wonderfull: and therefore the Word of GOD which is the Ministers weapon, is compared to a *sharpe two edged sword, which came out of CHRISTs mouth*. Now unto all this may be added that Christ saith; *He was dead, but now alive*, because he dyed, and rose again. And also that he saith; *He had the keyes of Hell and Death*: that is, authority and power over Hell and damnation. For he hath absolute power over

over Hell and damnation. For he hath absolute power to open and shut, bind and loose, and therefore it is written, *Hee hath the key of David, which openeth and no man shutteth, and shutteth and no man openeth.* All this setteth forth the great power and glory of Christs Person, and all aymeth at this marke and end, to commend unto us the authority of this Booke, because it commeth from a person of so great dignity and excellency. Last of all, it remaineth to shew how *John* was affected with this vision, wherein Christ did so gloriously appeare unto him: for he saith, *When I saw him I fell at his feet as dead.* Wherein he sheweth how greatly he was amazed and daunted with the sight of Christs most glorious personage. He was stricken with such an astonishment and feare, that there was almost no life or spirit left in him, and all this was to humble him and to strike him downe even to the ground, in as much as by it, he findeth his owne weaknesse and imperfection; not capable of such a sight, so farre as to endure it. It was no doubt profitable, or rather necessary that this holy Servant of God should thus be humbled and made fit to receive this Revelation with the greater reverence from  
his

his great Lord and Master. And also it maketh much for our profit, as appeareth in that every part of this vision is rehearsed in the Epistles to the Churches. But to conclude, *John* being thus humbled and cast downe in himselfe, is comforted and raised up by Christ, *who laid his right hand on him, and willed him to fear nothing*. For saith Hee, *I am the first and the last, and am alive, but I was dead, behold, I am alive for evermore.* In which words Hee doth greatly cheare up *Johns* heart, and telleth him plainly, that this might and terrour of his person is bent onely against the wicked enemies of His Church, nothing at all against the friends thereof: but contrariwise, that all this power and glory, might and Majesty is wholly and altogether for the good of his Church. Wherein we may all cleerely see and know to our great comfort that the same Arme of God which casteth downe the wicked, raiseth up the Godly; the same power which woundeth them, healeth us; the same hand which destroyeth them, saveth us; the same might and Majesty which hurteth them, helpeth us. For whatsoever is in GOD, is wholly for his, and wholly against those that are none of His. And thus much concerning

cerning the first Chapter, shall suffice.

*Chapter 2. and 3.*

**I** Have thought good to handle these two Chapters together, and in a generall and compendious manner to set downe the most speciall matters contained in them both; not meaning to insift upon every particular, both because these two Chapters are plaine and easie to understand, and also because they have been sufficiently beaten upon by many. These two Chapters doe generally containe seven Epistles, written to the seven Churches of *Asia*; wherein the present estate of the Churches of *Asia* is very lively described, and in them the estate of all other Churches then militant upon the face of the earth. Every one of these seven Epistles containeth foure things.

First, an *Exordium* or entrance into the matters.

Secondly, a generall proposition.

Thirdly, a narration.

Lastly, a conclusion.

The *Exordium* or entrance of every Epistle containeth two things; namely, the person to whom the Epistle is written, and



and the Person from whom the Epistle is written.

The proposition is one and the same in all these Epistles, contained in these words: *I know thy works.*

The narration containeth the matter of each Epistle, and consisteth of commendations, and discommendations; of admonitions, reprehensions, threats and promises.

The conclusion of every Epistle is one and the same; in these words, *Let him that hath an ear hear what the Spirit saith unto the Churches.*

First, concerning the person to whom these Epistles are sent, he is named in the beginning of every Epistle, *To be the Angel of such and such a Church.* By this word Angel, he meanes not the invisible spirits which we call the Angels of heaven, for the things attributed to these Angels, can in no wise agree to the invisible Spirits, as to the Angels of several Churches, to be neither hot nor cold, to leave their first love, to repent and amend, & sundry such like attributes through all these Epistles. But by the word Angel, he meaneth the Minister or Pastor of every Church: which therefore is called an Angel, because he is the Minister of GOD, as the word signifieth: As also because every faithfull

Minister ought to be received and regarded as an Angell of God, as the Apostle witnesseth of the *Galathians*, that *they received him as an Angell of God, yea as Christ Jesus*. And he giveth many admonitions in his Epistles to this effect; for he would have all faithfull and painfull Ministers to bee greatly reverenced and had in double honor; to be acknowledged and had in singular love for their works sake; to be cared for, to be made much of, and to want nothing: For indeed, a good Minister is a Jewell of price. A good Minister is a friend in Court, which we say is better then penny in purse. A good Minister is like a candle, which spendeth it selfe to give light to others. A good Minister is like a Cocke, which by the clapping of his wings awaketh himself, and by his crowing awaketh others. For a good Minister by his private studies, prayers and meditations, awaketh himselfe, & by his publick preaching awaketh others. The Scriptures affirmeth a good Minister to be the very glory of Christ. And again, that a good Minister is a singular blessing of God: For the Lord himselfe saith; *I will take you one of a City, and two of a Tribe, and will bring you to Sion: and I will give you a Pastor,*

2 Cor. 8.

23.

Jer. 3. 14.

according to my heart, which shall feede you with knowledge and understanding. Now then if a good Minister bee so great a blessing of God, and so peerelesse a Pearle, how great is the sin of those which contemne them, and tread their Ministry under foot, as vile and nothing worth? Our Lord Jesus saith of all such: *He that despiseth you despiseth me.* Let those scoffers and scornors therefore take heed how they despise Christ, for assuredly he will not long put it up at their hands. Luke 10.  
16.

If any man demand a reason, why all these Epistles are specially sent and directed to the Angels, or Pastors of the Churches, seeing *Iohn* before, chap. 1. 11. is commanded to write them to the Churches of *Asia*: I answer, that he writing to the Pastor, excludeth not the Churches, but in them, or under them, he writeth to the whole Churches, as plainly it appeareth in the conclusion of every Epistle, when he saith: *Let him that hath an eare, heare what the Spirit saith to the Churches.* Then that which is spoken to the Angel of the Church, spoken to the Church. The reason why the speech is specially directed to the Pastor of every Church, is because the good or bad estate of the Church, for the most part dependeth upon the

Hos. 4. 9.

Ministers. For commonly we see it commeth to passe; Such a Pastor, such a People : Such a Shepherd, such Sheep : Such a Husbandman, such husbandry. And as the Prophet saith, *Like Priest, like People*. For we may observe in all these Epistles, that where the Minister is commended, the people are commended; and where the Minister is discommended, the people are discommended also : So that they stand and fall, sinke and swimme together. As concerning the Person from whom these Epistles are sent, it is Jesus Christ, who is very gloriously described of his divers qualities in the entrance of every one of these Epistles : First, in the Epistle to the Church of Ephesus, it is said : *These things saith hee that holdeth the seven Stars in his right hand, and which walketh in the midst of the seven Candlesticks*. Secondly, in the Epistle to the Church of Smyrna : *These things saith he, that is first and last, which was dead, and is alive*. Thirdly, to the Church of Pergamus : *Thus saith hee, which hath a sharpe sword with two edges*. Fourthly, to Thyatira : *These things saith the Sonne of God, who hath eyes like a flame of fire, and his feet like fine brasse*. Fifthly, to the Church of Sardis : *These things saith he that*

*that hath the seven Spirits of God, and seven Stars. Sixtly, to the Church of Philadelphia, it is thus said of Christ: These things saith he that is holy and true, which hath the key of David, which openeth, and no man shutteth, and shutteth and no man openeth. Lastly, to Laodicea, it is thus said: These things saith Amen, the faithfull and true witnesse, the beginning of the Creatures.*

Now then, we doe plainly see how gloriously Jesus Christ is described of his severall properties in every one of these Epistles, and what honourable and magnificent titles are given unto him; and to all this end, to move attention, and to worke in us a reverence of so great a Personage, that wee might more seriously regard, and deeply ponder the things which proceed from so great a Majesty: For we see and know by common experience that almost every mans words are heeded and regarded according to the opinion and reverence which is had of his Person. Sith then that every one of these Epistles, fronted with this great authority: *Thus saith the Sonne of God: Thus saith Christ: Thus saith Alpha and Omega;* therefore we ought to give diligent heed to the things here in contained. So likewise we read in the He-

brewes, that after the Holy Ghost had very notably described the Person of Christ, and extolled him farre above the Angels and all other creatures, he giveth the use of it in the beginning of the second Chapter, saying, *Therefore We ought to give more diligent heed to his doctrine.* And thus much concerning the *Exordium* or entrance of these seven Epistles, touching the person to whom, and the Person from whom these Epistles are sent. Now it followeth to speake a word or two of the generall proposition contained in these words: *I know thy works.* We read in all these Epistles, how the Sonne of God praises some of the Churches, and dispraises others; commends some Pastors, and discommends others. Now he that will praise or dispraise, must especially looke to this, that he be upon a good ground; and therefore Jesus Christ before he enters into any praying or dispraying, commending or reprovng, doth first protest that he knoweth their workes, and is privy to all their particular actions, yea, their very thoughts, and therefore cannot erre or be deceived in his censures. True it is indeed, that men may erre in their opinions and censures of others, because they know not mens hearts, and with what

what affectionsthings are carried. Men, I say, may praise or dispraise too much or too little. But Jesus Christ whose eyes are a flame of fire, and which searcheth the reins, cannot faile one jot, nor erre a haire's breadth, as we say, either in commending or discommending, and therefore he stoppeth their mouths at the first dash, so as they can have nothing to reply, when he saith, *I know thy works*; I know well enough what thou art, and what thou hast been, I am not deceived in thee, I know thy sitting downe and rising up, and am accustomed to all thy wayes: And this briefly of the proportion. The narration (as is aforesaid) contained in the matter of the Epistles, consisting of praises and dispraises, admonitions, reprehensions, threats and promises.

Touching the first, we finde that some Churches are highly commended, others wholly discommended; others partly commended, partly discommended. As for example, The Pastor and people of *Smyrna* and *Philadelphia*, are generally commended for all things, and discommended for nothing, there is no fault found with them; that is no grosse fault as in others; for they were not without common corruptions and infirmities.



ties. The Minister of *Smyrna* was a very rare and excellent man, although a poore man to the world ward: For Christ saith thus  
 Apo. 2. 9. unto him, *I know thy poverty, but thou art rich*; that is, rich in grace, and the manifold gifts of the Spirit. Thou hast done great service to the Church. Thou hast imployed thy gifts to the good of many. Thou takest great paines in the Ministry, and art greatly blessed in thy labours; for thou hast an excellent flock, a notable good people, and therefore I cannot but greatly commend both thee and them. The Minister of *Philadelphia* was also a very worthy and notable man.

For although his gifts were not so great as some others, yet was he very painfull and faithfull in a little; of whom it is said, *Thou hast a little strength, and hast kept my word, and hast not denyed my name*: that is, thou art very constant in the profession and practice of Christian Religion; and thereupon Christ promised to blesse his labours: For saith hee, *I will make them of the synagogue of Sathan which call themselves Jewes, and are not, but doe lie: Behold I say, I will make them that they shall come and worship before thy feete, and shall know that I have loved thee.* Here we doe plainly see how Christ promi-  
 seth



seth to blesse this mans Ministry, for his painfulnesse and diligence, although he was not of the greatest gifts: For men of greatest gifts are not alwayes most blessed in their labours: For God doth commonly worke the greatest things by weake meanes, that all glory might redound unto him, and no flesh might boast in his sight. For otherwise if men of greatest gifts should alwayes bee most blessed in their labours, and win most soules unto God, then wee would be ready to ascribe that to men, and their gifts, which is proper to God, and so his praise and glory should be somewhat ecclipsed. Thus we see what excellent men the Ministers of *Smyrna* and *Philadelphia* were, and what excellent people they had in their charges. But on the contrary, the Pastor and the people of *Sardis* and *Laodicea*, are discommended for all things, and commended for nothing. Indeed the Minister of *Sardis* had a great name for learning, and other good gifts, but he was grown very idle and negligent, and did little good with his gifts: Of whom it is said, *Thou hast a name that thou livest, but thou art dead*: That is, there was no spirit in him, no life of grace, his gifts waxed rusty for want of use, he was fallen asleepe; he

he was fallen away from the grace of God, he was nothing the man which he had been. Therefore he is admonished to awake and strengthen the things which remaine, which were ready to dye.

The Minister of *Laodicea*, and the people also, were growne luke-warme, neither hot nor cold, they were become carelesse and secure, not caring greatly which end went forward in GODS matters, so they might enjoy the present profits and pleasures of this life.

Concerning the Pastors and people of *Ephesus*, *Pergamus* and *Thyatira*, they are partly commended, and partly discommended. These three were reasonable good Ministers, and had many good parts in them, and tooke paines in their charges, although there be some faults found with them. For the Minister of *Ephesus* is commended for six things, for labour, for patience, for zeal, for wisdom, for sincerity, and for courage; but discommended for leaving his first love; that is, for revolting, or somewhat going backe, or rather indeed, for cooling in the love and zeale of God. The Minister of *Pergamus*, and people also are greatly commended for their constant profession of the truth

in the midst of manifold troubles, and the very heat of persecution. For the rage of the enemies grew so fierce against the profession and professors of the Gospel, that *Antipas* the Pastor of *Pergamus* (as some suppose) was put to death: For Christ saith thus of his Church: *Thou dwellest where Satans throne is, and yet thou keepest my name, and hast not denied my faith even in those dayes when Antipas my faithfull martyr was slaine among you, where Satan dwelleth.*

Apo. 2. 13

But yet notwithstanding this Church is found fault withall for some few things, that is two grosse faults; the one for suffering the doctrine of *Balaam* to be broched there by the instruments of Satan; the other that they maintained the doctrine of *Nicolaitans*. The doctrine of *Balaam* did uphold the lawfulness of eating things sacrificed to Idols, and of committing fornication; for he taught *Balaam* the King of *Moab*, thus to put a stumbling block before the children of Israel. The doctrine of the *Nicolaitans* did uphold the common use of women, that is, that women might be made common. These two most grosse and absurd doctrines were suffered and maintained in the Church of *Pergamus*. As concerning the Church of *Thyatira*,

Apo. 2. 14

atyra,

*atira*, they are greatly commended for the love and service to the Church; for the faith, patience, and manifold workes, and especially for their constant proceeding in Religion and Godlineſſe, and that within  
 Apo. 2. 19. crease: For of this Church it is ſaid, *I know thy love and ſervice, and faith, and thy patience, and thy workes, and that they are more at the laſt then at the firſt*: But this Church is diſcommended for ſuffering the wicked woman *Jezebel*, (that is, a falſe Prophetreſſe, who was craftily crept into this Church) to teach and ſeduce the people of God in that congregation, teaching the ſame falſe doctrine that *Balaam* did at *Pergamus*; which  
 Apo. 2. 10. was, that it was lawfull to commit fornication, and to eat meats ſacrificed unto Idols. Hitherto concerning the praises and diſpraiſes of the Churches. Now followeth to ſpeake of the admonitions.

First the Church of *Ephesus* having fallen from their firſt love, is admoniſhed to remember from whence they were fallen, to repent, and to doe their firſt workes. Alſo the Church of *Smyrna* is admoniſhed and exhorted to ſtand faſt in the miſt of thoſe perſecutions and troubles, which ſhould be raiſed up againſt it by the Emperor *Trajanus*, and

con-

continue for the space of ten yeare: They are therefore exhorted & encouraged by our Lord Jesus, not to feare the things which they should suffer; for although the Divell and his Instruments should have scope to persecute and imprison them for ten dayes; that is, ten years, according to the Prophetickall account; yet if they had continued faithfull to the death, they should have had the Crowne of life. The Church of *Pergamus* suffering and maintaining the doctrine of *Balaam*, and the *Nicolaitans*, is admonished to repent and amend. The Church of *Thyatira*, which suffered the false doctrine of *Jezabel* is admonished to look to her selfe, and to hold fast the truth of Religion. *Sardis* being dull and dead, is admonished to awake and strengthen the things which remain that were ready to dye. *Philadelphia* is admonished to hold that which they had, that no man take their Crowne. *Laodicea* being neither hot nor cold, but luke-warme, is admonished to be zealous and amend. And although they thought their state good enough, being puffed up with conceitednesse, yet they are charged to bee poore, naked, and blinde, and thereupon counselled and admonished to buy spirituall Gold, that they may bee rich: and  
spirituall

spirituall garments to hide their nakednesse, and spirituall eye-salve to anoint their eyes that they may see.

Concerning reprehensions, *Ephesus* is re-proved for going backward: *Pergamus* and *Thyatira* for suffering and maintaining corrupt doctrine, as formerly hath beene shewed. *Sardis* for dulnesse, deafnesse, and unsoundnesse in their manner of worshipping God. *Laodicea* for luke-warmenesse and conceitednesse.

Touching threats, *Ephesus* is threatned, that except they repent and doe their first workes, their Candlestick should be removed out of his place; that is, the Church should be translated to some other place, but not destroyed: For God doth remove, but not destroy his Candlesticks. *Pergamus* is threatned, that unlesse they did speedily repent, Jesus Christ should come shortly and fight against them with the sword of his mouth. *Thyatira* is threatned, that except they repent them of their workes, they should be cast into a bed of affliction, and all their favorites should be slain with death. *Sardis* is threatned, that if they did not warch and awake, CHRIST would come suddenly upon them as a Thiefe, and they should

should not know what houre hee would come.

Concerning promises, they be very great and large; for everlasting joy, and the very fulnesse of glory is promised to all that fight the good fight of faith, and overcome in the spirituall battle against the flesh, the world and the Divell. *Ephesus* is promised, that if they fight it out courageously and constantly to the end, they should eate of the tree of life, which is in the midst of the paradise of God.

*Smyrna* is promised in like case, that they should not be hurt of the second death. *Pergamus* likewise is promised to eate of the *Manna* that is hid, & to have the white stone of victory given them. *Thyatira* is promised to have power given them to rule over Nations, and to be lightned with heavenly brightness, like the morning Star. *Sardis* is promised to be cloathed with white array; that is, with heavenly glory, and to have their name continued in the booke of life. *Philadelphia* is promised to have a pillar made in the Temple of God; that is, a firme and unmoveable place of eternall glory. *Laodicea* is promised to sup with Christ, and to sit with him upon his throne for evermore. Thus we



see what great and precious promises are made to all Churches that fight and overcome in this their spirituall battell and conflict.

Concerning the conclusion, it is one and the same to all these seven Churches. Wherein they are exhorted, that such as have eares to heare, should heare, ponder, and consider all the aforesaid praises, and dispraises, admonitions,, reprehensions, threats, and promises. And it is therefore said, such as have eares, because they are very few to be found that have circumcised and sanctified eares, to heare and understand heavenly things. This is proper to the elect, this is but to whom it is given. And thus briefly and generally we see what was the present state of every one of the Churches of *Asia*, unto which this Prophecie was to be sent: so that by them we may see in what estate the universall Church militant was at that time. For as some of these seven as yet stood firme, and others had much declined, so was it with all other Churches.

Hitherto concerning the first vision, containing generally the inscription of this booke: *Johns* salutation to the Churches. *Johns* new calling: The excellency of Christ which called him: And the present estate of the Church.

Now



Now we are to proceed to the second vision, contained in the next eight Chapters to the twelve, wherein is shewed, what should be the future estate of the Church in all ages, even unto the end of the world.

CHAP. 4.

**T**He principall thing contained in this fourth Chapter, is a description of the person of God, the author of this booke, who is most gloriously described of that excellent glory that is in himselfe, and of his royall throne which hee sitteth upon, and of his goodly retinue, and troopes of Saints and Angels attending about his most glorious throne. Whereunto is added the diverse qualities, both of Angels and Saints, both in themselves and their owne natures: as also in their manner of praising and worshipping of God. This is the generall summe and sense of this Chapter.

But for the better clearing and more full opening of, I will come to the words of the text and open them as they lie in order.

*After this I looked, and behold a doore was open in Heaven, and the first voice I heard, Verse 1.  
was as it were of a Trumpet, talking with*

*mee, saying : Come up hither, and I will shew thee the things which must bee done hereafter.*

These words (*After this*) have relation to the first vision spoken of before, as if he should say, after I had received the former vision, concerning the present estate of the Church, now I had another vision concerning the future estate thereof; and therefore he saith, *a doore was opened in Heaven*, that he might come in and see all these things which should be revealed to him. For the opening of the doore in Heaven doth here signifie the unlocking of heavenly things unto *John*, or his entrance into them: for so the word *doore* is taken 2. *Cor.* 3. 12. *Apoc.* 3. 8. After the opening of the doore, he is called up with a loud voice, like a Trumpet, saying, *Come up hither*: for although the doore was opened, yet durst he not enter in till he was called and commanded to come in. For in these cases he doth not presume in any thing as of himselfe, without speciall warrant and direction: As the Scripture saith: *No man taketh this honour unto himselfe, but he that is called of God, as Aaron was.* The voice that calleth him, is like a Trumpet that is loud and shrill, that he might be stirred up more diligently

gently to attend unto the contemplation of these great secrets which should be revealed unto him. This voice commandeth him to come up hither : which sheweth that *Iohn* was rapt up in the Spirit unto the Heavens to see this vision. This voice promiseth to shew him things which must be done hereafter : that is, that he should be made acquainted with the future estate of the Church, as already he was with the present estate thereof. *And immediately I was ravished in the Spirit,* Verse 2. *and behold, a Throne was set in Heaven, and one sate upon the Throne.*

Upon this suddaine and extraordinary calling by so heavenly and loud a voice, *Iohn* was forthwith ravished in Spirit. For as the Prophet *Ezechiel* was by the spirit in the visions of God, carried from *Caldæa* to *Ierusalem* : So this holy Apostle is carried by the Spirit in the visions of God into Heaven, and by the same Spirit is made fit and capable of all these heavenly visions which should be shewed him. So that in all this we do plainly and cleerely see, that *Iohn* hath (as it were) a further calling and admittance from Heaven, to behold and see these wonderfull secrets which now are to be imparted unto him.

*Behold a Throne, &c.* Here beginneth the

description of the most high and glorious majesty of God, who is described after the manner of earthly Kings and Judges sitting upon their thrones and judgement seats. For he is King of Zion, and Judge of all the world.

Verse 3.

*And he that sate, was to look upon like unto a Jasper stone, and a Sardine, and there was a Raine-bow round about the Throne like an Emerand.*

God for his admirable glory and beauty, is here compared to two most precious stones. The one which is the Jasper, being of a perfect Greene colour, as Philosophers write: the other, which is the Sardine, being of a most bright red colour: Nothing can sufficiently resemble the glory of God, being infinite; but these things being the most precious under the Sun, do after a sort shaddow it unto us.

There was a Raine-bow round about the Throne, which may signifie, that Gods Throne in glory and beauty doth farre excell all other Thrones of mortall Princes; yea, even that of *Salomon*, which was of most pure Ivory, or rather it may signifie, that although God in himselfe is most glorious and admirable, yet hee keepeth promise and covenant with the sons of men. For the Raine-bow

bow was a signe of his covenant, as appeareth *Gen. 9.* and assuredly God will be mindful of his covenant to a thousand generations. This Raine-bow is said to be like an Emerald, which is alwaies of a fresh greene colour, signifying that Gods covenant of grace and mercy towards his Church, is alwayes fresh and greene, and his goodnesse towards his people perpernall and unchangeable.

Moreover, God is described of his glorious retinue, and heavenly company about him. For it is sayd : *Round about the throne were* Verse 4.  
*24. seats, and upon the seats 24. Elders :* which signifie the whole Church, both militant and triumphant, both of Jewes and Gentiles; and are therefore called 24. because the Church of the Jews grew out of 12. Patriarchs: and the Church of the Gentiles out of 12. Apostles. And as the glory and pompe of mortall Kings is set out by their troops and traines of nobles, and other excellent personages: So the glory of God (which in it selfe can receive no increase) is to our capacity commended and set forth by his goodly companies of Saints and Angels. These 24. Elders are cloathed in white rayment, which signifieth their righteousness, as it is expounded, Chapter 19. verse 8. *not inherent, but imputative:*

For they having no righteousness of their owne. Christs righteousness is imputed unto them through faith, and through faith is made theirs. *For Abraham beleaved, and it was imputed unto him for righteousness.*

These 24. Elders had on their head Crownes of gold, which signifie their victories over the world: for all the elect overcome the world through faith, as *S. Iohn* teacheth; and not the world only, but even the flesh and the Divell also: And therefore the crowne and garland of victory belongeth unto them as most valiant conquerors.

Verse 5.

Moreover it is said, that *out of the throne proceed lightnings, and thundering, and voices,* which signifie his terror and fearefull power in the preaching of the Law: for the preaching of the Law, is as it were a voice of lightning and thundring. The powerfull preaching of the law, is the very thundring of hell, and lightning of the wrath of God upon all impenitent sinners: and therefore at the delivery of the Law, there were lightnings and thundrings, and Mount *Sinai* it selfe did tremble and shake.

Further it is said, *there were seven lampes of fire burning before the throne, which are the seven Spirits of God.* These seven lampes which

which are interpreted to be the seven spirits of God, doe signifie the preaching of the Gospell, and the manifold graces and gifts of the Spirit, which are given to the Church by the meanes thereof. For the Gospell giveth a cheerefull and comfortable light, being the Ministry of the Spirit, as the Apostle saith, and therefore is resembled to seven Lamps. So then from the throne, that is, from the presence of God, proceedeth both Law and Gospell, and the Ministry of them both for the saving of soules. And all this maketh much for the setting forth of Gods glory and Majesty, being the marke heere aimed at.

*And before the throne there was a Sea of glasse* Verse 6.  
*like unto Chrystall:*

This Sea of glasse is the world, which is fitly compared to a Sea, because it is full of stormes, tempests, and waves, that are continually raised up in it.

It is full of rocks, upon which many dash, and make shipwracke.

It is compared to a Sea of Glasse, for the brittlenesse, changes, and uncertainty of all things in the world.

It is said to bee before the Throne like Chrystall, because the all-seeing God doth

as



as cleerely behold from his Throne all the thoughts, words, and works of the sonnes of men, and all other particular actions of all his creatures under the Sunne, as we behold our face in a Chrystall. *For all things are naked, and as it were laid out in an anatomy unto his eyes, with whom we have to doe.*

Verse 6. Moreover it is said, that in the midst of the throne, and round about the throne, were foure Beasts full of eyes before and behinde. These foure beasts doe signifie the Angels of Heaven, the invisible and elect Angels, as it is expounded, *Ezech. 10. verse 20.* where the Prophet in a vision seeth foure beasts, as it were bearing up and drawing Gods Chariot of triumph. And at the 20. verse he saith expressly, that he at last understood they were the Cherubins: The first and tenth Chapter of *Ezechiel* being thoroughly looked into, do make this plaine. The reason why the Angels are called by the name of Beasts, is, because in the next verse they are compared to beasts for their qualities of certaine beasts. They are named foure in number, being otherwise innumerable, because they are likened to foure severall beasts.

The Angels are sayd to have eyes before and behind, for their great vigilancy over the Church,



Church, and every member thereof: and because they are endued with knowledge of things past and things to come: and last of all, because they see and discern almost all actions under the Sun, upward and downward, backward and forward.

*And the first beast was like a Lyon, the second* Ver. 7,  
*like a Calfe, &c.*

Here the Angels are compared to foure severall beasts: to a Lyon for strength and courage: to a Calfe or an Oxe, for service and ule: to a Beast having the face of a man, for wisdom: to an Eagle, for swiftnesse and readinesse to execute the will of God. And moreover, because the Eagles soar aloft, and fly a very high pitch, we are given to understand, that the heavenly Spirits are much in celestiall contemplation, and do receive the knowledge of hid secrets & counsels, for they are much aloft about the Throne of God, and many high and deepe secrets are opened unto them.

*And the foure beasts had each of them sixe wings about him, and they were full of eyes within, &c.*

Verse 8.

This maketh it very plaine, that by these Beasts are understood the sixe Angels, because he ascribeth unto every one of them  
six

six wings a peece. For the Angels are described with wings, both in the first and tenth of *Ezekiel* before mentioned: and also in the sixth Chapter of the Prophecie of *Isaiah*, where the Seraphins are sayd to have six wings a peece; two to cover their faces: two to cover their feete: and two to flye withall. And they have two wings to cover their faces withall, because they are not able to endure the unconceivable brightnesse and glory of God, for he dwelleth in unapproachable light. They have two wings to cover their feete withall, because mortall manure not able to looke upon the brightnesse that is in Heaven. For we reade that many have beene astonished and dazled with the glory and brightnesse of Angels, so glorious creatures are they. They have two wings to flye withall, to note their prompt obedience and readinesse to execute the commandements of God, as formerly was shewed. Moreover, the Angels are said to have wings, and to flye swiftly: because God by them doth speedily dispatch many purposes, actions and services here below: and for this cause the Scripture affirmeth, that *he rideth upon the Cherubins: that he dwelleth betwene the Cherubins: and that he maketh the Clouds*

Clouds his Chariots, and walketh upon the wings of the winde. For as earthly Kings are in their progresses carried in their most sumptuous coaches, drawne by the most excellent Coach-horses, to dispatch great busineses, and many weighty affaires within their dominions: so the Visions in *Ezechiel* do shew that the immortall King is carried most swiftly in his Chariot of triumph, drawne by the Cherubins, as it were by beasts, to direct and over-rule all actions under the Sun. Moreover, these Angels are said to be full of eyes within, to note not onely their fulnesse of knowledge, but also their inward sight into all heavenly things; yea, even such as are most secret and hid: for they are of all other creatures most inward with God. None of his Children know so much of his counsell as they. Furthermore the Angels are heere said to prayse God *uncestantly, day and night, saying; Holy, holy, holy, Lord God Almighty, which was, which is, and which is to come*: where we may cleerely see, that the Angels prayse and worship God in a burning zeale without wearinesse. For they are not as men, which through their great corruption, are full of dulnesse and wearinesse in Gods worship; but they do alwaies serve him

Verse 3.

Verse 3.

him with infatigable desires, and therefore are called Seraphins, because they burne in the zeale of God; and Cherubins, because their delight is to approach neare unto him, and to be alwaies about his Throne; yea even in his chamber of presence. They doe double and treble this word (*holy*) and warble much upon it, because they know full well, that he is righteous in all his waies, and holy in all his works, and that all his proceedings and judgements are even then weighed in the ballance of Justice and equity, when to mans sense and the judgement of reason, they seeme nothing lesse. For his judgements are as a great depth which mans reason cannot sound. Further, wee see that *when these beasts*, that is, the Angels, gave glory and honour and thanks to God, &c. the 24. Elders also fell downe before him, and worshipped him that liveth for evermore. Where we may see, that both Saints and Angels, doe joyntly prayse and magnifie God, and him alone, *Even that GOD that liveth for evermore, even that GOD which was, which is, and which is to come*: that is, the eternall and everlasting God. For the Scripture sayth: *Praise him, O yee Saints, and praise him, O ye Angels that excell in strength. And the 24.*

*Elders*

Elders cast their Crownes before the Throne, saying, *Thou art worthy, O Lord, to receive glory and honour, &c.* Wherein we see, that all the Elect do empty themselves of all worthinesse to have any glory, acknowledging that their Crownes of glory are Gods free gift, and that the praise thereof belongeth only to him and nothing to themselves. And this in very deed is the right manner of worshipping God, frankly to ascribe all glory to him, and all shame to our selves, to give all to him to whom all is due, and nothing to our selves, which have nothing; for nothing can be given or taken out of nothing.

Now then, to conclude and winde up this 4. Chapter, we do clearely see the summe and drift of all is, that Heaven doore was opened unto *John*, and that he was let in, and called up into the Chamber of presence by a very loud voice, there to take notice of the future estate of the Church: and that the person which thus called him up was the very immortall God himselfe, who is so gloriously described of his Throne, his troopes and traines of Saints and Angels, as we have heard. And all this is to commend and set forth the authority of this booke, whose Author is so excellent, yea, super-excellent.

Chap.

## CHAP. V.

**A**fter this Vision containing the glory of the divine Majesty was shewed unto *John*, that he might know from what fountaine this Prophecie was derived, now in this fifth Chapter is taught and shewed by what meanes and by whose mediation, the knowledge of such hidden mysteries were revealed unto the Church; namely, by the meanes and mediation of Jesus Christ, in whom onely the counsels and secrets of God the Father are opened, and made knowne unto men. For he is the great Prophet and Doctor of the Church, which is come down from the bosome of his Father, and *hath made knowne unto us whatsoever he hath received of his Father, as he himselfe testifieth.* And the Church is commanded by a voice from Heaven to heare him, and him alone.

This fifth Chapter containeth three things, *Ver. 1, 2, 3, 4, 5, 6, 7.* generally, First, a description of the booke, which was in the right hand of God.

Secondly, a description of Jesus Christ, which receiveth it at the hand of his Father and openeth it.

Thirdly, a description of those most glorious

ous praises which are given to Christ by the Angels, Saints, and all the creatures in Heaven and earth.

*I saw in the right hand of him that sate upon the throne, a book written within, and on the backe side, sealed with seaven seales.* Verse 1.

By this booke here mentioned, is meant this present booke of the Apocalyps, or Revelation, as it shall plainly appeare in the next chapter, when we come to the opening of the seaven seales thereof. For the things which fall out upon the opening of the seaven seales, do plainly declare, that all is meant of the particular matters contained in this present booke.

This booke is said to be in the right hand of him that sitteth upon the throne, because all the secrets revealed in it, come from the counsell and decree of the most high God, and are ordered by his meere direction & providence.

It is called a written booke, to shew that the things contained in it, are so firmly decreed in the counsell of God, that none of them shall faile, but come to passe, and be fulfilled in their season. They are such as we may write, as we use to say: and therefore for the certainty of them, they are here said to be written in a booke.



This booke is sayd to be written within and without, for the multitude and variety of matters contained in it. For there were both many and great things which should fall out in the World from the time that John received the Prophecie, unto the end of the World.

This booke is sealed with seven seales, that is to say, perfectly sealed, because the things contained herein, are counsels and secrets, only known to God, till it pleased him to reveale them to his Church by his Son. The elect Angels knew nothing of the things written in this booke, before the seales were opened.

Verse 2. *And I saw a strong Angell, which proclaimed with a loud voice; Who is worthy to open the booke, and to loose the seales thereof.*

Heere is Proclamation made to all creatures, that if there were any manner of persons in Heaven or earth, among men or Angels, that would take upon them to open and expound this booke, that they should come forth and shew themselves, and be very willingly and gladly heard. But alas, the next verse doth shew, that none in heaven or earth was able to open the booke and expound it: whereupon John wept very much, because



no man was found worthy to open and interpret this booke.

The cause of *Johns* weeping and lamenting, was for feare the Church should be deprived of such profitable and excellent things as he knew were contayned in this booke. Such was his love to the Church: such was his zeale and care for the people of God. An example worthy of all imitation to morne and weepe for the concealing of the booke of God, and to rejoyce in the opening of it. But Papists and Atheists are of a contrary minde, for they rejoyce in the concealing and keeping close of the Scriptures, and are much grieved with the opening and revealing thereof; because thereby their hypocrisie and villany is detected and discarded.

Upon this, one of the Elders sayd unto *John*: Verse 5.

But weepe not: Behold, the Lion which is of the Tribe of *Judah*, the roote of *David*, hath obtained to open the booke, and to loose the seals thereof.

Heere we see how *John* is comforted and cheered up by one of the Elders, being now very pensive and sad; and is willed to plucke up a good heart, and to be of good cheere, for he could tell him good newes;

to wit, of one that could open and expound this booke, and all the secrets in it; and that is Jesus Christ, the great revealer of secrets, and onely expounder of all riddles, and hidden mysteries, as before hath been spoken.

Jesus Christ is here said to be of the Tribe of *Judah*, because he is lineally descended of that Tribe, according to the flesh, and his humane nature.

He is compared unto a Lyon, by allusion unto *Jacobs* words in his last will and testament, concerning *Judah*, namely, that he should couch at a Lyon, and as a Lyonesse, and none should stirre him. He is fitly compared to a Lyon, for his great and admirable power and strength, for he reigneth and must raigne over all his enemies, and in the midst of all his enemies, till he hath troade all his enemies under his fecte. He is called the roote of *David*, both here, and also in the 32. Chapter of this Booke, verse 16. because he sprung out of *David*, the Sonne of *Ishai*, as a branch out of his roote, as the Prophet did fore-tell, that *A rod should come forth of the stock of Ishai, and a graft should grow out of his rootes.* And the Apostle sayth, that *Christ was made of the seede of David, according to the flesh.*

Then

Then sayth John; I beheld, and loe, in the Verse 6. midst of the throne, and of the foure beasts, and of the Elders, stood a Lambe, as though he had bene killed, which had seven hornes, and seven eies, which are the seven Spirits of God sent into all the world.

Here John taketh a view and sight of Jesus Christ, from the very middelt of the throne, and of the foure beasts, and the Elders. Christ doth not appeare about the throne, as do the Saints and Angels, which are but ministers and ministring Spirits: but in the very middelt of the Throne, and the foure beasts, &c. because he is God everlasting, coequall and coeternall with the Father; in whom (as the Apostle saith) dwelleth all the fulnesse of the Godhead bodily or essentially. And here afterwards the same worship and honour is ascribed unto him both by the Saints and Angels, which before is ascribed unto God the Father.

Christ is heere compared to a Lambe, for his innocency; for the Scripture sayth, He was a sheepe dumbe before his shearer. Hee is the Lambe of God that taketh away the sinnes of the world. Hee is the Lambe slaine from the beginning of the world: He is compared to a

Lyon, for his great and incomparable strength in conquering Hell, Death, and damnation, and all infernall power. And to a Lambe, because he hath dispatched all this upon the Crosse, by the sacrifice of himselfe once offered: for he did never more lively shew forth his Lyon-like power, then when he was as a Lambe slaine and sacrificed upon the Crosse.

This Lambe Christ is here sayd to have *seven hornes*, which signifie his manifold power, or fulnes of power, or perfect power, according as this metaphor or borrowed speech of *horne* is usually so taken in all the Scriptures. This Lambe also is sayd to have *seven eyes*, which are interpreted to be the seven spirits of God: that is, the manifold graces and gifts of the Spirit, which he giveth unto his Church. Now then to conclude this point, for asmuch as the number of seven in this booke is a number of perfection and alwaies noteth perfection, therefore by Christs seven hornes, and seven eyes, we may, and that soundly understand his perfect power, and his perfect sight and knowledge in all things. For his seven eyes are so taken in the third Chapter of the Prophecie of *Zachary*, where it is said

Upon one stone shall be seven eyes. Meaning, that Jesus Christ, the corner stone of the Church, should be full of eyes, to looke out for the good of his Church, and to give light to all others: for he is the life and light of the World.

And he came and tooke the booke out of the right hand of him that sate upon the throne. Ver. 7.

Here Jesus Christ takes the booke out of his Fathers hand, purposing both to open it, and expound it: For he is the only expounder of the law, and the best interpreter of his Fathers will.

Hereupon it is sayd, that the foure beasts, and 24. Elders fell downe before the Lambe, to testifie their thankfulness, and inward joy and rejoycing, that the Sonne of God would take upon him this office, which none other would or could performe. Verse 8.

Moreover, by their falling downe and worshiping him, they doe plainly testifie, that he is God over all, to be blessed for ever. For otherwise the Angels of Heaven, both Cherubins and Seraphins, would not thus fall down and worship him, ascribing unto him both deity and divine honour.

Consider then how great he is, of whom it is said: Let all the Angels of God worship him. Psa. 97.7.

Verse 8.

Moreover, these Angels and Saints are sayd to have every one Harpes and golden Vials, full of Odours, which are the prayers of the Saints.

Apo. 14. 2.

These Harpes doe signifie the sweet consent and harmony both of men and Angels, in sounding forth the praises of the Lambe: for herein the whole Church both militant and triumphant do accord and tune together, *as many harpers harping upon their harpes*; as is written also in another place.

Hereby also they do plainly testifie that inward peace and spirituall joy, which all the faithfull have through Christ, which is more sweet and delightfome to the soule, then any musick is unto the eares.

The *Vials full of Odours*, are expounded to be the prayers of the Saints, which are therefore compared to odours, because they smell sweet in the nostrils of God, and are more fragrant then any nosegay or perfume whatsoever: for he taketh great pleasure in the prayers of his people; especially when they came out of golden vials, that is, sanctified hearts and consciences: for every sanctified heart is a golden heart in the sight of God; and every regenerate conscience is a Jewell of price, guilt with gold, and enameled with

wish pearle. For this cause the holy man David wisheth earnestly, that his heart might be so renewed and cleansed inwardly, that his prayer might be directed as incense in Gods sight, and the lifting up of his hands as a sweet smelling sacrifice. Psal. 141.

Furthermore, these Saints and Angels do sing a new song. That is, they do sing to the prayes of the Lambe with renewed affections, and unwearied desires. Their inward joy continueth alwaies fresh and Greene as the Bay-tree: They never wither or waxe weary of the service of God: Their song is evermore new, and therefore evermore delightful. For the more new any thing is, the more pleasant and delectable: for men are not affected with old, but altogether with new things.

Now then, Jesus Christ having taken this booke into his hand to open and expound, is applauded unto by the generall consent and voyces of the whole Church: for say they, *Thou art worthy to take the booke, and to open the seales thereof.* Wherein they do all with common consent, give their voyces unto Christ, acknowledging him to be the onely fit person in Heaven or earth, to take upon him the function of opening a booke so closed,



sed, so clasped, so shut, so sealed; and they do  
 yeeld a reason of their proceedings, because  
 (*say they*) *thou wast killed, and hast redeemed*  
*us unto God by thy blood, out of every kindred,*  
*and tongue, and people, and nation.* Meaning  
 hereby, that he was put to death, to pay the  
 price of our redemption, in whom all belee-  
 vers, both Jewes and Gentiles are laved.  
 Their reason then is this: he that hath died,  
 and risen againe; and is now exalted farre a-  
 bove all principalities and powers, &c. is the  
 most fit instrument to open and interpret this  
 booke: but thou O Christ the Lambe of God,  
 art such an one; therefore thou of all others  
 art most meete to take the matter upon thee,  
 and to enter into this businesse. Farther, they  
 amplifie their reason thus: that *he hath made*  
*us of slaves and servants, Kings: and of prophane*  
*persons, Priests unto the most high God.* And  
 last of all, that *we shall raigne upon the earth.*  
 Not meaning hereby, that we shall raigne as  
 earthly Kings; or onely enjoy an earthly  
 Kingdome: For out of all doubt the Saints  
 shall raigne with Christ in the Heavens for  
 evermore. But heere is mention made of  
 raigning in the earth, because after this life  
 Gods Children shall have the fruition and  
 inheritance both of Heaven and earth; that is

Verse 10.

to say, that new Heaven and new Earth, where- 2Pet. 3. 12  
in dwelleth righteousness: for the Heavens  
and the earth being reintegrated and put-  
ged from corruption, shall be the portion  
of the Saints, and the habitation of the Elect  
for evermore.

○ After all this, John heareth the voice of in- Ver. 11.  
numerable Angels besides the foure Beasts.

That is, the Cherubines and Seraphins, or  
chiefe Angels; that is, Angels deputed to  
chiefe offices, round about the throne, which  
all with a loud voice doe acknowledge the Ver. 12.  
Lambe which was killed, to bee worthy of all

honour, glory, and praise, &c. And not only  
these innumerable Angels, being 20. thousand  
times ten thousand, but also all other crea-  
tures both in Heaven and Earth: As the Sun,  
Moone, and Starres, the fishes in the Sea, and  
the beasts in the earth, do all in their kinde  
sing the same song, acknowledging all ho-  
nour and glory, praise and power, to belong  
unto him that sitteth upon the throne, and Ver. 13.  
unto the Lambe for evermore.

For although  
the creature is as yet subject to the bondage  
of corruption, and therefore groweth and  
travelleth in paine, waiting when the Sonnes  
of God shall be revealed, yet it standeth in  
assured expectation of restitution to liberty  
and

and incorruption; and therefore here all the creatures do praise the Lambe for that restoration which they had so lovingly and wishly looked for. *And the foure beasts said Amen.* That is, they do subscribe to those prayſes which the creature yeeldeth to their Creator. And not onely the Angels do ſubſcribe and conſent unto it, but the foure and twenty *Elders alſo, that fall downe and worſhip him that liveth for evermore.* So that the Lambe is prayſed and worſhipped of all hands, both of men and Angels; and all other creatures as God everlaſting, and bleſſed for evermore.

## CHAP. VI.

**I**N the fourth Chapter wee have heard the deſcription of God the Father, which holdeth the ſealed booke in his right hand. In the fiſt Chapter we have alſo had the deſcription of Jeſus Chriſt, the opener and interpreter of this ſeven ſealed Booke. Now in this ſixth Chapter wee are to underſtand of the matter and contents of this Booke, and of the ſtrange accidents and events which followed upon the opening of every ſeverall Scale.

For

For in this Chapter fixe of the Seals are opened by the Sonne of God, and the Mysteries thereof disclosed unto *John*, that he might declare them to the Church, for the comfort and instruction thereof.

This Chapter containeth fixe principall things, arising from the severall opening of the fixe seales, and they are these:

- { The spreading of the Gospell.
- { Great persecutions following thereupon.
- { Famine.
- { Pestilence.
- { Complaints of the Martyrs.
- { Fearefull revenge upon the world, for shedding the blood of Gods Saints.

Ver. 1. 2.  
3. 4. &c.

After, I beheld when the Lambe had opened Verse 1.  
one of the seales, and I heard one of the foure beasts say as it were the noise of thunder, Come and see.

Now after all these former matters, *John* did very intently fixe his eyes upon the Lambe, being now about to open and unclasp the first Seale of the booke; and all on the sudden, he was admonished and stirred up by one of the Cherubins, that he should draw neere and come up, and take knowledge of these great and important matters, which were now to be

be revealed unto him. And to the end that he might be thoroughly awaked, and stirred up to attention in so waighty matters, it is sayd, that the voice of the Angell which spake unto him, was like the voice of a thunder: So that thereby John was thoroughly roused, fitted and prepared, to receive these heavenly visions.

verse 2.

*Therefore I beheld, and loe, there was a white horse, and he that sat on him had a bowe, and a Crowne was given unto him, and he went forth conquering, that he might overcome.*

John keeping his eye steady upon the Lambe, having now opened the first scale, doth in a vision see a white horse, &c.

By this white Horse, is meant the Ministry of the Word of God, and the first preaching of the Gospell by Christ and his Apostles, and the successors in the Primitive Church. The white horse is taken in this sense in the nineteenth Chapter of this Prophecies where our Lord Jesus being upon this white Horse, beateth downe all his enemies before him: For who is able to resist his word, and the ministry of it.

In the first Chapter of the Prophecies of Zachary, our Lord Jesus purposing to build up

up his Church, being in a very ruinous estate after the captivity, is brought in by the Prophet on horse-backe, both for the reedifying of his Church, and also for the punishment of the Babilonians, his enemies, and the enemies of his people. In the 45. Psalm the Church the Spouse saith thus to her beloved Husband Christ: *Gird thy sword upon thy thigh, O thou mighty one, the sword of thy glory and comely beauty, and with thy comely beauty, ride on prosperously for the businesse of truth and of meeke righteousness, &c.*

Psal. 45.

Now in all these places of the Scripture, we do plainly see, that when Christ goeth about either to preach his Gospell, or build up his Church, or to be revenged on the enemies thereof, he is brought in on horsebacke.

And this doth strongly confirme and warrant this exposition, seeing it is not any imagined sense, or new device of mans braine, but such a sense as other places of Scripture will very fully beare out.

Moreover, if we do seriously consider, and deeply weigh the purpose and intendment of the holy Ghost in all this, it will not a little helpe and further this exposition. For the chiefe scope and drift of all is, to describe the state of the Church from the Apostles time

time to the end of the World. For this Prophetic serveth to *shew unto John the things that must shortly come to passe.*

Now, we all know by blessed experience, that the first estate of the Church did consist in the preaching of the Gospell by Christ and his Apostles : and therefore this must needs be understood of that time and estate of the Church. For Jesus Christ is he that sitteth upon this white horse, that is, by the Ministry of his Gospell he conquereth and subdueth the Nations under him.

There may be three reasons alledged why this Horse is sayd to be of a white colour. First, because the Doctrine of the Gospell which was preached by Christ and his Apostles, was pure and sincere, being without all spots and blots of error and heresie. For the white colour in the Scripture doth signifie purity, sincerity, innocency, joy, glory, and beauty.

Secondly, because the doctrine of Christ and his Apostles, was full of joy and comfort: As it is sayd of *Samaria*, after *Philip* had set the Gospell abroad there, that *there was great joy in that City.*

Thirdly, because the Ministry of Christ and his Apostles, was very glorious and beau-



beautifull, as it written: *How beautifull are the feet of them which bring the glad tidings of peace &c.* And againe, *with thy comely beauty ride on prosperously, for the businesse of truth, &c.* Psal. 45.

If any man demand a reason of Christs sitting on horse-backe, and riding forth on horse-backe: I answer, that it doth fitly represent that marvellous swiftnesse where-with the light of the Gospell should be carried and spread, not only throughout all *Judea, Samaria, and Galile,* but also throughout all the Kingdomes of the world. For it is not a wonder, to consider how swiftly, and as it were on horse-backe, and also how far over the heathen nations, within a few yeares after Christs ascension, the doctrine of the Gospell was preached, and of multitudes imbraced? He rode forth indeed prosperously and swiftly upon this white Horse, even the Ministry of the Gospell, for the businesse of truth, and of meeke righteousness; and his right hand wrought fearfull things, as saith the Psalmist.

Moreover, it is here said, that *Jesus Christ hath a bow in his hand.* And in the 25. Psal. from whence it seemeth all these phrases and speeches are borrowed, he is said to have

H

sharp

*sharp arrows in his hand, whereby he pierceth the heart of his enemies.*

Now his bowe and arrowes do signifie the piercing power of the Gospell, whereby the World hath been subdued unto Christ. For, all the arrowes of the Gospell which Christ shooteth out of his bowe, which is even the tongue of his Ministers, do stick in the hearts of men; yea they pierce into all the secret places of the soule. For the Ministry of the Gospell is lively, and mighty in operation, sharper then any two-edged sword, and entrencheth through, even unto the dividing asunder of the soule and the spirit, of the joynts and the marrow, and is a discerner of the thoughts, and the intents of the heart,

Heb. 4.

Heere is yet further mention made of a Crowne which was given unto Christ, and that he went forth conquering that hee might overcome,

This Crowne signifieth the victory which he getteth over the World with his bow and arrowes. For the Psalmist saith: *By thy sharp arrowes in the hearts of the Kings enemies, the people shall fall under thee.*

We reade in the second of the Acts of the Apostles, that 3000. of the Kings enemies were at once shot thorow with this bowe

and these arrowes, and did fall under him. We read of many other, at other times, and in other places. For the Apostle saith plainly, *that the weapons of our warfare are not carnall, but spirituall, mighty through God to cast downe holds, casting downe the imaginations, and every high thing that is exalted against the knowledge of God, and bringing in to captivity every thought to the obedience of Christ.* 2. Cor. 10.

Thus we see how Christ and his Apostles and all their true successors, riding upon this white Horse, which is the Ministry of the Gospell, have gon over all the world conquering and overcoming.

I am not ignorant that some do expound this otherwise: but my purpose is not to meddle with other mens opinions and judgments; but to set downe that which God hath given to me to see, and which in mine owne conscience and perswasion, I suppose to be the truth; referring all to the judgement of the Church, and such therein as are indued with the Spirit of God. For, *the spirit of the Prophet is subject to the Prophets.* And be it knowne unto all men, that my chiefe endeavours throughout this whole booke, shall be to seeke the sense that is, and

not the sense that is not : to meddle onely with truth, and let falshood goe.

Ver. 3. *And when Hee had opened the second Scale, I heard the second Beast say, Come and see.*

As before at the opening of the first scale, so now againe at the opening of the second scale, *John* is called upon by another Angell to give attention : and so afterwards at the opening of the third and fourth scale. Wherein we may observe the heavinesse and drow-finesse of mans nature in all heavenly things, which is evermore ready to sinke and fall asleep, except it be awaked by many means, and stirred up by speciall grace.

Ver. 4. *And there went out another horse that was red, and power was given to him that sat thereon, to take peace from the earth, and that they should kill one another : and there was given unto him a great sword.*

This red Horse representeth the cruell persecution and bloody Warres, which followed the preaching of the Gospell. For the red colour in the Scripture doth note blood, cruelty, and Warres. The rider upon this Horse is the Divell himselfe : for who but he, and his instruments delight in blood, persecution, and warres? He hath power

power given him to take peace from the earth (for he could have no power, except it were given him :) and to this purpose a great sword was given him, to murder and kill withall.

And all this is to be understood of the state of the Church under the tenne great persecutions, raised up against it by the persecuting Emperours, *Domitian, Trajanus, Nero, Antonius, Decius, Dioclesian, Maxentius, Licinius*, and other cruell tyrants, even untill the time of *Constantine the Great*. Stories doe report, that these cruell persecutors did in a most savage and horrible manner, torture, torment, and shed the bloud of innumerable multitudes of Gods people. So that as the first estate of the Church, under the preaching of the Gospel, was joyfull and peaceable: So this second estate of the Church, under such outrageous persecutions, was troublesome and tragicall; and yet for all that, in the midst of all these swords, bloud and flames of persecution, the Church did still prevail and encrease. For the bloud of the Martyrs is the seede of the Gospel. And the Church often times being sowne in bloud, yet springeth up, and groweth in bloud. And as for the

cruell and blood-sucking Emperours, which could not endure the light of the Gospell, but strove by tyranny to suppress it; the just God which taketh vengeance of all iniquity, and especially of the persecution of his children, was even with them well inough: for he gave them over, some to be slaine in the warres, some to be tortured with horrible diseases, some to be poysoned, some to be murthered, and some to murther themselves. Thus did God the avenger shew himselfe from Heaven, as the Stories report, and pay home to the full these blood-suckers of his Church, making them examples of his Wrath, and spectacles of his vengeance to all Nations.

verse 5.

*And when he had opened the third scale, I heard the third beast say, Come and see. Then I beheld, and loe a blacke horse, and he that sat on him, had ballances in his hand, &c.*

By the black horse, famine, and dearth is signified; for the black colour, is a mournfull and sad colour: and what maketh men more pensive and sad then famine, and extreame hunger? For it is a thing intolerable and therefore the holy Ghost sayth: They

Lam. 4.9. *be better that are killed with the sword, then they that*

that dye of famine. He that sitteth on this horse, hath a ballance in his hand, which signifieth great penury and scarcety of all things, but especially of victuall, in so much, that men must be pittanced and stinted in their victuals, and their bread and drinke must be delivered out by waight and measure, as it saith in strait and sore sieges of Cities, when victuals wax scarce. This is it that God threatneth in *Levit. 26.* and *Ezech. 4. 5.* *That he would breake the staffe of bread, and that ten women should bake in one oven, and deliver bread by measure.* verse 6.

Now to declare the grievousnesse of this famine, a voyce commeth from the Throne and from the Angels, that a measure of wheat should bee for a penny, and three measures of barley for a penny: the measure here spoken of, is a Chenix, which some Writers say, was so much as would serve a man for bread-corne for one day: And the Romane penny under *Domitian*, was alwayes seven pence of our mony. And at that time the labouring man did worke for a penny a day, which would doe little more then buy him bread-corne. How then should his wife and children doe? Whereas it is sayd: *Wine and Oyle hurt them not.* I take that it should rather



ther bee translated, *In wine and oyle thou shalt not doe unjustly* : as the word will beare it. And the sense is, that in the state of corn and victuall, they shall deale conscionably and mercifully, not selling at the highest, but rather at the lowest rate now in the times of extreme scarcity.

Now all this is to be understood of that most grievous famine which we read to have been about the yeare of our Lord, 316. and sundry times after ward. And all this for the contempt of the Gospell preached by Christ and his Apostles upon the white horse, and the murdering of Gods Saints, by him upon the red Horse, and his instruments. So grievous and fearfull a thing is the contempt of the Gospell, and the persecuting of the Saints. And God did most justly cause the world to smart for it, and make them with sorrow enough to feele the punishment of the Gospell rejected.

Ver. 7.

And when he had opened the fourth seale, I heard the voice of the fourth Beest say : Come and see.

Ver. 8.

And I looked, and behold a pale horse, and he that sat on him was Death, and hell followed after him, &c.

This pale Horse signifieth the pestilence and

and other contagious diseases, which God most justly brought upon the world for the contempt of the Gospell, and the murdering of Christ and his Apostles. And as I noted before out of the Scriptures, that when God commeth either in mercy or judgement, hee is said to come on Horse-backe, to note his expedition and swiftnesse, both in the one and the other: so as before, Christ is upon the white Horse, the Divell upon the red Horse, famine upon the blacke Horse: so here death and hell are said to be upon the pale Horse: for pestilence and death maketh men look pale: but being dead, he saith Hell followed. For assuredly Hell doth alwayes follow the death of the body, excepting those onely whom Christ hath delivered from hell and damnation by the power of his death.

Thus then it is; the red Horse with blood, the black Horse with famine, the pale Horse with pestilence, have power given over the fourth part of men to murder, kill, and slay, as all Stories doe shew, that for the rejecting of Christ and his Church and his Gospell, these plagues were carried as it were on horse-back, over a great part of the world. Now as touching this famine and pestilence which fell out upon the opening of  
the

the third and fourth seales, they are to be referred unto those times especially, wherein the Hunnes, Goths and Vandals, and other barbarous Nations which were the wasters of the world, did waste and decay the Roman Empire both farre and neere. Whereupon grew this famine, Icaritie, and pestilence, and strange diseases heere spoken of, about some 300. yeares after Christ, and somewhat more.

*And when he had opened the first Seale, I saw under the Altar, the soules of them that were killed for the word of God, and for the testimony which they maintained, &c.*

Here is discovered the state of the Martyrs after this life, and the condition of the spirits of all just and perfect men. For where as it might be demanded, what became of all those heapes and multitudes of men which were slain for the testimony of Jesus in the ten persecutions: it is here answered, That they were under the Altar. *John in a vision seeth them under the Altar.* That is, under the mercifull protection of Christ in Heaven, who for them and for us all, was made both Altar, Priest, and Sacrifice. This Altar, Christ, is afterwards called *the golden Altar,*

Chap. 8. 3. *which is before the Throne of God.* So then it

is cleare, that the soules of the Martyrs were with Christ in glory. For he saith to his disciples: *Where I am, there shall you be also.* And in another place he sayth: *If I were lift up from the earth, I should draw all men unto me,* that is, *all beleivers.* Then it followeth, that the soules of these just and righteous men were in Paradise, and in *Abrahams* bosome, which is the very Port and Haven of salvation. For although the persecuting Emperours, and other tyrants of the earth, had power to kill their bodies, yet had they no power over their soules, as our Lord Jesus affirmeth.

Joh. 14. 3.

John 12.

32.

*And they cryed with a loud voice, saying: How long, Lord, holy and true, dost thou judge and avenge our blood on them that dwell upon the earth?*

verse 10.

Heere we see plainly, that the soules of the Martyrs doe very vehemently cry for vengeance upon these cruell Tyrants which shed their blood. Moreover, they cry for it speedily, and seeme to be impatient of delay. But it is to be observed, that they do not this in any hatred, or private desire of revenge, in respect of any wrong or cruelty shewed to them; but in a very love and burning zeale of the Kingdome and glory of Christ, and whatsover desire they have, it is wholly

wholly to that end. Wherefore they are here under a figure brought in crying for vengeance; rather to expresse what judgement of God raineth for the cruell persecuters, then to shew what minde they beare towards them. For it is indeed their cause that cryeth for vengeance. And as *Abels* blood; so their blood cryeth aloud in the eares of the Lord of Hosts for revenge.

Moreover, we may not imagine or gather out of this loud crying of the Martyrs in Heaven, that they have any disturbance, impatience, disquietnesse, or any discontentment there. But this they doe in a fervent desire of that fulnesse of glory, which they assuredly hope for and looke for in consummation of all things, when both their souls and bodies shall be joyned together.

Ver. 11.

And long white robes were given unto every one; and it was said unto them, That they should rest for a little season, untill their fellow servants and their brethren which should be killed, even as they were, were fulfilled.

These white robes doe signifie that honour, glory, and dignity, whereunto not only the Martyrs, but also all other faithfull believers are advanced in the chambers of peace:

for

for so white Robes are to be understood in sundry other places of this booke. And this doth plainly prove, that the martyrs were now in glory with Christ.

Now, as concerning the answer to their complaint and cry, it was this, That they should be content, and have patience for a little season, (for the time remaining, to the end of the World, was but as a day with God, and as a moment in comparison of eternity:) and the reason of the delay is yeelded, which is this; that there were numbers of others, their brethren in the World, which should bee martyred and slaine for the truth, as well as they, under the great Antichrist of *Rome*, and the bloody Turke, at and upon the opening of the seventh seal. And therefore in consideration that the most wise God had decreed and fore-determined with himself in most secret and hid counsell, to bring multitudes of others to glory by the same way and meanes that themselves were brought, that therefore in the meane time, being so short a time, they should rest satisfied and contented. And here by the way, we see what stayeth the comming of Christ unto judgement; namely this, that the number of the Martyrs and Saints, and al  
such

such as he hath chosen unto life, are not yet accomplished.

ver. 2. 13.  
14.

*And behold when he opened the sixth Seale, and loe, there was a great Earth-quake, and the Sunne was as blacke as sacke-cloth of haire, and the Moone was like blood.*

*And the starres of Heaven fell unto the earth, as a fig-tree casteth her greene figges, when it is shaken of a mighty winde.*

*And Heaven departed away as a scrole when it is rolled, and every Mountaine and Ile were moved out of their place.*

Upon the opening of the sixth Seale, very dolefull and fearefull things doe follow: As earth-quakes, the darkning of the Sun, the obscurity of the Moone, the falling of the Starres, the rolling together of the Heavens, the remooving of mountaines and Iles out of their places, the howlings and horrors of Kings, Captaines, and other Potentates of the earth, which are all things very terrible and fearefull to behold: and all these doe represent and figure out unto us the most fearefull tokens of Gods high displeasure and most heavy indignation against the wicked World. Very grievous things fell out upon the opening of the second, third, and fourth seales: but they are farre more grie-



grievous which follow upon the opening of this sixth seale : for this sixth Seale containeth an aggravation and increase of all the former judgements. For now after the cry of the Martyrs for vengeance, God the avenger of the blood of the Righteous doth shew himselfe from Heaven, and declare his wrath in more fearefull manner then before, even to the great astonishment of all the creatures in Heaven and Earth. So horrible a thing is the shedding of the blood of the Christians. For now we see plainly, that God heareth the cries of his Martyrs, and commeth as a Gyant, or an armed man, to take vengeance of all their enemies, For, *Precious in the sight of the Lord is the death of his Saints :* and he is much mooved with the cry of their blood, as here we see. And therefore now threatneth to hold a generall Assize, wherein he will make inquisition after blood, and arraigne and condemne all such as are found guilty thereof : according as the persecuting Emperours and many others did finde and feelee by wofull experience. For, if God be angry but a little, who may endure it.

Now although the Stories do report, that in those dayes, which was above 300. yeares after Christ, there were many great and feare-

fearfull Earth-quakes in diuers nations and  
 Cities of the World: yet it is apparant, that  
 the Earth-quake here spoken of, cannot bee  
 taken litterally, nor any of the rest here men-  
 tioned. For there was never any time; nei-  
 ther is it mentioned in any Chronicle, that  
 ever the Sunne was as blacke as sack cloth  
 of haire; or the Moone turned into bloud; or  
 the Starres fell from Heaven; or the Hea-  
 uens rolled together like a scrole; or that  
 Mountaines and Ilands were moved out of  
 their places. Therefore of necessity all this  
 must be understood metaphorically; that is,  
 that God did in so strange and fearfull a  
 manner manifest his wrath from Heaven by  
 tumults, commotions, seditions, and alterati-  
 ons of Kingdomes, as if these things of the  
 Sunne, Moone, and Starres, had been visi-  
 bly represented to the eye. An earth-quake  
 in this booke, and other bookes also of the  
 Scriptures, doth by a borrowed speech sig-  
 nifie commotions of Common-wealths,  
 troubles, tumults, uprores, and great alte-  
 rations of States and Kingdomes. The dark-  
 ning of the Sunne, Moone, and Starres, and  
 rolling together of the Heavens, do by a me-  
 taphor in the Scripture, signifie the wrath of  
 God; which they being not able to endure,  
 are

are said here to blush at, to cover themselves, to hide themselves, to be ashamed of themselves, to remove out of their places, no more to do their office, &c. For as birds do hide themselves, and thrust their heads into bushes, when the Eagle cometh abroad: And as all Beasts of the Forrest doe tremble and couch in their dennes, when the Lyon roareth: And as the subject doth hide himselfe, and dare not shew his head, with whom the King is displeased; So here it is said, that the whole earth doth tremble, and all the celestiall creatures are amazed and confounded with beholding the angry face of God against the world, in so much that they do as it were draw a canopy over them, hide themselves under a cloud, and surcease to do their offices.

The darkning of the Sunne and Moone, is taken in this sense in the second of *Joel*, and also in the second Chapter of the Acts of the Apostles. For there God promising and foretelling, that in the last dayes he would abundantly powre forth of his Spirit upon all flesh (which is to be understood of the plentifull preaching of the Gospell in the Apostles time, and the abundance of grace that was given with the same) addeth, that

Acts 2.

for the contempt of so great grace and mercy, he would shew wonders in Heaven above, and tokens in the earth beneath. Blood and fire, and the vapour of smoke; the Sunne shall be turned into darknesse, and the Moone into blood, before that great and notable day of the Lord come. The meaning of the Prophet is, as *Peter* also doth expound it, that God from Heaven will shew such apparant signes of his wrath against the World, that men should be no lesse amazed, then if the whole order of nature were inverted. And this was performed, when as the Jewes for the contempt of Christ and his Gospell, were most miserably destroyed by the Romanes.

Even so here, under the opening of the sixth seale God doth threaten, That for the murdering of his Sonne Christ, and his Apostles, and innumerable Christians, he would bring strange judgements and extraordinary calamities upon the world, according as all stories do shew, that those times were full of bloodsheds, commotions, famine, pestilence, and miseries of all sorts. I am not ignorant, that the darkning of the Sunne and Moone, and the falling of the Stars from Heaven, are sometimes in this booke put for

the

the obscurity and corruption of pure doctrine, and the falling away of the Pastors of the Church from their sincerity and zeale. But in this place the circumstances will not beare that sense: First, because here the darkning of the Sun and Moone, &c. is joyned with an Earth-quake, the rolling together of the Heavens, and the moving of Mountaines and Islands out of their places, which argueth a most horrible confusion, of all things. Secondly, because afterward in the eight chap. he doth of purpose speake of the corrupting of pure doctrine, and the falling away of the Ministers, referring it to that Chapter, as his proper place. Thirdly, because the Kings and Captaines of the earth here immediately mentioned, would never have been cast into any such perplexities and horrors upon any corruption of doctrine and the ministry, as here we reade of. For commonly men are not any whit touched or moved with that, or such like things. Last of all, because the scope and drift of the holy Ghost, under the opening of this sixth Seale, is to describe corporall, not spirituall; visible, not invisible judgements. For he doth orderly and of purpose handle them in the next Chapter.

Ver. 15.  
16, 17.

Now, whereas it is sayd in the last three verses, that the Kings of the earth, and the chiefe Captaines, and the mighty men, and every bond-man, and every free-man hid themselves in dennes, and amongst the rockes of the mountaines, and said to the rockes and mountaines, Fall on us, &c. the sense and meaning of all is this, that these visible judgements should be so horrible and extraordinary, that all sorts of men then living upon the face of the earth, should even with themselves buried quicke, or that they might run into a mouse-hole, or a wger hole, to hide themselves from the wrath of the Lambe. For being both outwardly terrified with the sensible judgements, and inwardly gripped and tormented with the fury of their owne consciences, they are at no hand able to endure it.

## CHAP. VII.

**T**His Chapter doth wholly appertaine unto the opening of the sixth Seale. It sheweth generally, how God in the midst of all the broyles which hapned under the opening of the sixth seale, yet did preserve his owne Church, and mercifully

fully provide for his owne people.

This seventh Chapter may very fitly be divided into three parts.

First, it sheweth, that as God did most fearefully punish the World with visible and sensible Judgements, as we have heard before : So now he would set upon them with invisible and spirituall plagues, which are of all other most grievous and intolerable.

Secondly, it sheweth the state and condition of the Church militant here in earth, as before was shewed under the opening of the fift Seale; the state of the Church triumphant in the Heavens; namely, that it is sealed and set in safety from all dangers. Verse 2, 3, 4, &c.

Thirdly, it sheweth the blessed and happy estate of all Gods elect, and their fervent prayes and zealous worship of God, who thus mercifully did provide for their security in the midst of greatest perils and extremities. Ver. 10, 11, &c.

*And after that, I saw foure Angels stand on the foure corners of the earth, holding the foure windes of the earth, that the windes should not blow on the earth, neither on the sea neither on any greene tree.* Verse 1.



These foure Angels are Angels of darknes, or foure diuels; which is proved by this reason, that they hold the 4. winds from blowing on the Earth: that is, stoppe the course of the Gospell, which is a spirituall plague.

They are sayd to stand upon the foure corners of the Earth, because power was given them to plague, not some one or two Countries, but the Universall World, both East, West, North, and South.

The blowing of the winds doth very fitly represent the preaching of the Gospell, and that heavenly inspiration and breathing of the Holy Ghost which goeth with it. Wind is so taken, *Joh. 3.* where our Lord Jesus sayth, *The wind bloweth where it listeth, &c. So is every man that is borne of the Spirit.* And againe in the fourth of the *Cantic.* in these words; *Arise, O North, and come O South, and blow on my garden, that the spices thereof may flow out.* Where it plainly appeareth, that the Church craveth the inspiration of the Spirit, that her fruits may abound: For what can be meant by these winds which she wisheth to blow upon her garden, but the breathings of Gods Spirit and Word? It followeth then, that if the blowing of the winds in the Scriptures do signifie the

the breathing of Gods grace, and holy Spirit, that the stopping of the winds by a reason of the contraries, doth here signifie the stopping of the same, and the deprivation of all heavenly blessings. So that it is cleare, that a spirituall plague is heere represented, which also is the more apparant, because heer is such a speciall *proviso* and care had for the Churches safety, that it might not be infected with this spirituall contagion. Now all this doth plainly fore-prophecie, not only the stopping of the course of the Gospell: but even the utter taking of it away from the World, for their great contempt thereof, and the horrible murthering and massacring of all the true professors of it: according as it came to passe afterward in the prevailing first of Heresies, and afterward of the Popish and Mahometish Religion, as in the two next Chapters following shall plainly appeare.

*And I saw another Angell come up from the East, Ver. 2.3. which had the Seale of the living God, and he cried with a loud voyce to the foure Angels, to whom power was given to hurt the earth and sea, saying: Hurt ye not the earth, neither the sea, neither the trees, till we have sealed the servants of God in their foreheads.*

This Angell is Jesus Christ, who by the Prophet is called *the Angell of the covenant*. That Angels do represent and sustaine the person of Christ their head, is so common and usuall a thing in the Scriptures, that I shall not need to stay in it.

That this Angell is Christ, it doth plainly appeare by the things heere attributed unto him, which can agree to no other. First, in that he hath the Seale of the living God (which is the Spirit of adoption) to set upon all the elect, for he is the onely keeper of this great Seale, and this privy Seale. He onely hath authority to set it upon whom he will.

Secondly, because he is said to come up from *the East*: that he is the only Sun of righteousness, which ariseth upon his Church every morning, and with his bright beames expelleth all darknesse from it: According to that of *Zacharias* in his propheticall song: *I brought the tender mercy of our God, the day spring from on high hath visited us.*

Luke 1.  
70.

Thirdly, because he holdeth a sovereignty and command over the Divels: for he chargeth them heere to stay their hands from doing any hurt, till he had provided for his elect.

Whereas

Whereas it is said, *that power was given to these Divels to hurt the earth, the Sea and trees*: that is, the number of Reprobates, we may note, that the divels have no absolute Power, but only by permission: as appeareth in this, that they could neither touch Job, nor enter into the heard of Swine without licence. ver se 2.  
Job 1.

Whereas it is said, *Till we have sealed the servants of our God in their foreheads*, it doth plainly shew that the punishment of the wicked are deferred till provision be made for the Elect. *The floud came not upon the old World, till Noah and his family were received into the Arke. The Angels destroyed not Sodom, till Lot was set in safety. The plaguing Angell spared the first borne of Egypt, till the posts of the Israelites houses were sprinkled with the blood of the Paschall Lambe. The sixe Angels sent to destroy Jerusalem, are charged to stay the execution, till the servants of God were marked in their foreheads.* Verse 3.  
Ezec. 9.

All these examples do manifestly declare what tender care the Lord in all ages hath had of his owne people, that they might be delivered and set in safety in the midst of all extremities. Even so heere we see that  
God

God is very carefull, that his owne children might not be infected with those damnable heresies which now already upon the stopping of the course of the Gospell began to be hatched, and afterwards did spring and grow up in the Church, both thicke and three-fold.

Vers 4.

*And I heard the number of them that were sealed, and there were sealed an hundred forty and foure thousand of all the Tribes of the children of Israel: Of the Tribe of Judah were sealed twelve thousand, &c.*

Now *John* heareth the number of them that were sealed; and he reckoneth up the whole Church militant, consisting both of the Jewes and Gentiles: He saith, that of the Church of the Jewes there were sealed 144000. Wherein he putteth a certaine number for an uncertaine, and a definite number therewithall also for an indefinite; for his meaning is not that there were just so many, and neither more nor lesse sealed: but this number doth arise of 12. times 12. in that he saith, of every Tribe twelve thousand: for twelve times 12. thousand, make an hundred forty and foure thousand. Neither yet may we thinke, that of every Tribe there were an equall number sealed; not more nor lesse of  
one

one Tribe then another, but this number of twelve, is used as the perfect and full number; in as much as the Church of the Jewes was founded upon the twelve Patriarkes: unto which our Saviour had respect, when for to gather the dispersed and lost sheepe of the house of *Israel*, he chose twelve Apostles.

Now heere we are to observe, that notwithstanding the horrible persecutions and calamities which fell out upon the opening of foure of the Seales, yet God had his Church even of the Jewes, which in the judgement of reason, a man would have thought long ere now, had been utterly extinct and abolished. But the Apostle sayth: *God hath not cast off* Rom. 11. *his people which he had chosen*: that is, utterly cast them off.

It is therefore a most sure and certaine position in divinity, that God hath alwaies his; that is, in all ages, in all times, in all places, in all Countries, even in the midst of all troubles and flames of persecution, yet God hath his hid and invisible Church even upon the face of the earth. As it was in the dayes of *Elias*. As was in Christs time, when 1 Kin. 19. *the Shepherd was smitten, and the sheepe scattered.* 18. And as it was in the dayes of the great Antichrist, as afterward we shall see.

More-

Moreover, it is to be observed, that in the enumeration of the 12. Tribes, the Tribe of *Dan* is left out, and the Tribe of *Levi* taken in. The cause of the omission and skipping of the Tribe of *Dan*, was their continuance in Idolatry from the time of the Judges, (at what time they first fell into it) even unto the Captivity. This Tribe is also omitted in the Catalogue of the Tribes mentioned 1. *Chr.* chap. 2, 3, 4, 5, 6, 7. Then the reason of this omission, is first their unworthinesse: And secondly, that there might be a place and roomth for the Tribe of *Levi* to be taken in; which in this Catalogue for singular reason, and a speciall mystery might not be omitted. For, although the Tribe of *Levi* had no portion or inheritance amongst the other Tribes in the earthly *Canaan*; and now the Priesthood being transferred unto Christ, the Holy Ghost doth expressly affirme, that the Tribe of *Levi*, as well as others, hath his part and portion in the heavenly inheritance, and the celestially *Canaan*.

Vcr 9. 10.

After these things, I beheld, and loe a great multitude which no man can number, of all Nations, and Kindreds, and people, and tongues, stood before the Throne, and before the Lamb,



*Lambe, clothed with long white Robes, and Palmes in their hands; and they cryed with a loud voice, saying, Salvation commeth of God, &c.*

This is to be understood of the Church of the Gentiles, and they are said to be an *innumerable multitude of all Countries and Nations*. For although the Church of God in respect of the Reprobates is very small, and as an handfull upon the face of the earth; yet in it selfe simply considered, it is very great and large: for even out of *Adams* cursed race, God hath chosen many thousands to life. And here still we are to observe the great goodnesse and mercy of God, that notwithstanding former persecutions, and the great blindnesse which afterward did invade the Church in the prevailing errors and heresies: yet *John* heareth and seeth such an huge number sealed up to salvation, through Christ, both of the *Jewes* and *Gentiles*.

The Church of the *Gentiles* exceeding in number the Church of the *Jewes*, are here said to have *long white Robes*, in token of their purity and innocency; and *Palmes in their hands*, in signe of their victory over the world, *Seth*, and the divell. For *Palmes* in ancient time were ensignes and badges of victory.

After

Ver. 10,  
11, 12.

After this, is set downe how the whole Church of the Gentiles do praise and worship God freely, acknowledging salvation to be only of him through Christ. And all the Angels of Heaven do applaud, subscribe, and say *Amen* to the same, as we have heard before in the fourth Chapter.

The foure beasts are heere mentioned againe, whereby is meant the Angels; both because they are sayd to have wings, Chapter 4. which agreeth to none but Angels, *Esay 6.* and also because they are expressly named and interpreted to be the Cherubins, *Exec. 10.*

If any man muse why the Angels should be called Beasts, let him be resolved with these foure reasons. First, because they are compared to beasts before, as the Lyon, Calf, &c. Secondly, because *Exechiel* called them so, in as much as they draw Gods Chariot of triumph. Thirdly, because the Prophet *Zachary* compareth them to red, speckled, and white Horses. Fourthly, because the same Prophet calleth them Gods Coach-horses, and the multitudes and societies of them, he calleth Gods Chariots, which came out of two mountaines of brasle: that is, they went forth at his decree (which

*Exec. 1.*

*Zach. 1. 8.*

stan-

standeth as fast, and unremoveable as a Mountaine of Brasse) to comfort and deliver his Church out of the captivity of *Babylon*, and also to succour and helpe the remnant which were left behind in *Judea*. Now in the Prophets, these Chariots and Chariot-horses are sayd to carry the Almighty most swiftly throughout all the world. And therefore in *Zachary* it is said of the Angels: *These are they which goe thorow the whole world.* In *Ezechiel* it is said, *that the beasts ran, and returned like lightning.* And againe, *that they sparkled like the appearance of bright brasse: and the wheeles of Gods Chariots were mooved with inconceivable swiftnesse, even as fast as the Angels did flye.* Let these reasons and Scriptures then satisfie us touching this, that the Angels are called beasts. After all this, one of the 24. Elders asketh *John* what they were, and from whence they came, which were thus arraied in long white Robes. Which question is asked of the Elder, not as being ignorant thereof; but to stirre up *John*, being ignorant, to enquire of the matter, that he might instruct him therein. And therefore when *John* confessed his ignorance, desiring to be instructed therein, the Elder telleth him the whole matter; namely, *that they*

Zac. i. 10.

Eze. i. 14.

verse 7.

Ver. 13.

- they were such as were come out of great tribulation. For none can enter into life, but through many afflictions, as the Apostle saith. After this againe, the militant and visible Church is described and set forth, not according to their present state, but according to that which is to come; for they are heere spoken of, as if they were already in the possession of Heaven, and that for the infallible certainty and assurance thereof. Therefore the Apostle saith, that even already they doe sit together in heavenly places. And here they are sayd to be in the presence of the Throne of God, &c. to hunger and thirst no more, &c. to have all teares wiped from their eyes, and to bee led by the Lambe unto the Fountaines of living waters. All which doth very plainly and plentifully expresse that infinite glory and endlesse felicity which is prepared for all the true and faithfull worshippers of God. Many good lessons and observations might be gathered out of all this: But I do of purpose omit them, because in this work I do chiefly and almost altogether aime at interpretation, therein also studying brevity, soundnesse, and plainenesse.

## CHAP. VIII.

**W**E have heard out of the seventh Chapter, how the divels and their instruments, the Romane Emperours, did stoppe the course of the Gospell, Now in this Chapter we are to heare the wofull effects of the stopping thereof, which was the springing up, and prevailing of manifold errors and heresies in the World. So that the principall scope and drift of this Chapter is to shew, that God for the contempt of his Gospell, and great indignities offered to the true professors thereof, did give up the World to blindnesse, to errour, to superstition and heresie: and as the Apostle sayth, *Because they received not the love of the truth, therefore God sent them strong delusions, that they should beleeve in lies.* For as before we have heard how the world was most fearfully punished with externall plagues and judgements: So heere we are to understand how the same was punished with judgements spirituall and internall, as formerly hath beene sayd upon the stopping of the foure winds. For although that spirituall plague was very great, yet these

2. Thes. 2.

spirituall plagues which follow upon the opening of the seventh seale, are far greater. For now we are to heare and understand, not onely of the errours and heresies, whereby a way and passage was made by degrees, as it were by certaine staires, for Antichrist to climbe up into his cursed chaire, and to take possession thereof; but also we are to understand of his very tyranny and Kingdome it selfe; and also of the Kingdome of the Turke, and the last judgement. For the things contained under the opening of the seventh Seale, do reach unto the end of the world. For the booke sealed with seven seales, containeth all the whole matters which wereto be revealed.

This Chapter containeth foure principall things.as it were the foure parts thereof.

ver. 1. 2. 3.  
4. 5. 6. &c.

First, the reverent attention and silence, with admiration which was in the Church at and upon the comming forth of this most horrible vengeance.

Secondly, before the execution of these most execrable plagues, the Church is remembered and set in safety with all her Children, by her great Mediator Christ Jesus.

Thirdly, the execution of this vengeance, which

which commeth forth at the blowing of the seven trumpets by seven Angels,

Fourthly, the vengeance it self contained in the prevailing of error and heresie: the falling away of the Pastors of the Church, and the universall darknesse that followed thereupon.

And when hee had opened the seventh Scale, there was silence in Heaven above halfe an

hour. By Heaven in this place he meaneth not the Kingdome of glory after this life: but by Heaven is meant the Church here upon earth: as it is so taken, Chap. 12. Verse 1. and Chap. 14. Verse 2. There may be three reasons yeilded, why the Church is called Heaven.

First, because the birth thereof is from Heaven, for it is borne of God,

1. Joh. 5. 1.

Secondly, because the inheritance thereof is from Heaven, and therefore is called, The inheritance of the Saints,

Col. 1. 12

Phil. 3. 20.

Thirdly, because the conversation thereof is in Heaven, as the Apostle sayth.

To this may be added, that our Lord Jesus in his Gospell doth so often call his visible Church the Kingdome of Heaven by a Trope, because CHRIST beginneth

Mat. 13.



his raigne in the faithfull therein, whom afterward he translateth actually into the very Kingdome of glory. By silence here is meant the great attention of the Church, because great things were now at hand. For now upon the opening of the seventh Scale, far greater matters are threatned then any before: and therefore the Church doth listen unto them in deepe silence, and as it were in horror and trembling through admiration: for now there appeare such dreadfull judgements of God, to be executed upon the earth, that all the heavenly company are astonished and amazed to behold it, and do as it were quake and tremble to thinke upon it. For as when heavy newes commeth down from the Prince to be proclaimed in open markets, all good subjects do listen and give eare with silence and trembling: so it fareth in this case. By halfe an houre, he meaneth that short time, wherein the minds of the godly were prepared, fitted and disposed, wisely to consider of these matters, and to make good use of them. I know right well, that this Verse is far otherwise interpreted of some: but I take this to be most sound, and simple, and best agreeing to all that followeth: for the next Verse is joyned

joyned unto this by a conjunction copulative, to note a coherence of the matter, and to draw the sence together : for he sayth, *And I saw seven Angels, which stood before God, and to them were given seven Trumpets.* verse 2.

These seven Trumpets signifie that God would proceed against the World in fearefull hostility, and come against it as an open enemy unto battell, proclaiming open warre against it, as it were with sound of Trumpet and Drumme, setting up the flag of defiance against it. And hereupon groweth this silence and trembling in the Church, which only mooved with the signes of Gods wrath, when as all others sit still in security, as the Prophet *Zachary* saith in a like case.

To stand in this place, signifieth to administer, as it is said of the Priests and Levites, that they stand before God, and before the Altar, that is, minister. So heere the Angels doe stand before God, as ready to administer and execute these Judgements. For they are ministring spirits, and heere they do sound the alarum at the commandement of God. These Angels are popounded as seven in number, because it pleased God at once to powre down his wrath upon the rebellious

ous World; but at divers times; and by piece-meale. Whether these were good or bad Angels; it is not materiall to dispute, seeing God executeth his judgements, both by the one and the other.

2Sa. 24. 16

Moreover, it is specially to be observed, that the blowing of these seven Trumpets, do all belong to the opening of the seventh seale; are as it were the seven parts thereof; for the things which fall out upon the blowing of these seven Trumpets, do reach even unto the last Judgement, as the Angell sweareth, Chap. 10: 6. 7. *Then another Angell came, and stood before the Altar, having a golden Censor; and much odours was given unto him, that he should offer with the prayers of all Saints upon the golden Altars, which is before the throne.*

ver. 3.

We heard before, that when the course of the Gospell was stopt by the diuell and his instruments, yet God was very carefull for the safety and sealing up of his owne servants: so likewise we are now to hear of the like care and providence: for now, that errours and heresies were to be sowne in the World, whereby many were corrupted; and that He himselte from Heaven doth proclaime open enmitie against the despisers

fers of his Gospell, by giving them up to, blindnesse and errour, he doth double his care and providence to all his faithfull worshippers. For heere we do plainly see, that the Church hath a mediator, and that he which keepeth *Israel*, neither slumbereth nor sleepeth. And therefore when the wrath of God doth most of all breake forth upon the world for the contempt of his graces, yet the Church is remembred, and set in safety with all her Children. For her prayers come up before God, and are accepted through the mediator. And this is the sence and drift of this third verse.

By this Angell is meant Jesus Christ, the Angell of the covenant, as we have heard before, who is not an Angell by nature, but by office.

It is manifest that in the old law there was a golden Altar, and a golden Censor, on which the Priest did burne sweet incense before the Lord; which did figure the mediation of Christ, in whom the prayers of the Saints are accepted.

Now heere the holy Ghost alludeth to that sacrificing Priest-hood of the old Testament, where incense was offered at the Altar, which now is the sweet favour of the death

of Christ, through whom both we and all our sacrifices are seasoned and sweetned.

Who therefore is this Angell but Christ? What are the sweet odours with the which the prayers of all Saints come before God, but the most sweet mediation of the Lord Jesus? What is meant by the smoake of the odours which with the prayers of the Saints went up before God out of the Angels hand? Surely the sweet incense of Christ mediation, wherewith our prayers are spiced and perfumed, that they might be as sweet incense of Christs mediation, wherewith our prayers are spiced and perfumed, that they might be as sweet smelling sacrifices in the Nostrils of God. For as water cast into a fire, raiseth a smoake: so the teares of the faithfull besprinkled in their prayers, make them as sweet incense, acceptable to God through Christ. The summe of all is this, that in the middest of all these heresies, and those hellish troubles which should be raised up by the Pope and his Clergy, the Turke and his armies, as in the next Chapter we shall see, the elect have their prayers heard for their preservation by the merits of **CHRIST.**

verse 5.

*And the Angell tooke the Censor, and fil-*

led

led it with the fire of the Altar, and cast it into the earth, and there were voyces, and Trumpets, thundrings, and lightnings, and earthquakes.

Heere we see how Jesus Christ taketh the Censor, and filleth it with the fire of the Altar; that is, the graces and gifts of the Spirit: for so the fire of the Altar is taken in *Esay*.

In this sense it is sayd, that our Lord Jesus should baptize with fire and the holy Ghost; that is, the gifts and graces of the holy Ghost. In this sense also the holy Ghost did rest upon the Disciples, in the likenesse of cloven tongues like fire, whereupon they were all filled with gifts and graces.

The holy Ghost is compared to fire, because he burneth out our drosse, purgeth the hearts of the faithfull, and setteth them on fire with the burning love and zeale of Gods glory. So then it followeth, that as before there was provision had for the safety of the Church by her Mediator, so heere many heavenly gifts and graces are bestowed upon her. For Christ casteth this fire of the Altar upon the earth; that is, upon his dwelling in the earth.

Here-

Hereupon it is sayd, that there were voyces, and thundrings, &c. that is, all manner of broyles, tumults, uprores, slaughters, and divisions. For after the Gospell was founded forth in the Church by the power of the holy Ghost, the divell is disturbed, and the World molested. And hence spring all these broyles and tumults, thundring and lightning: and we must looke for such stirres after the preaching of the Gospell, whilest there is a world and a divell.

Mat. 10. 34. Therefore our Lord J E S U S saith, *he came not to bring peace into the Earth, but fire and Sword, and to set a man at variance against his Father, and likewise the Daughter against her mother, &c.* For divisions and civill dissensions do alwayes follow the preaching of the Gospell; which thing is not yet simply in the nature of the Gospell of peace, but accidentally through the frowardnesse and corruption of mans nature, which will not yeeld unto it, but most stubbornely rebelleth against it.

Verse 6. Then the seven Angels which had the seven Trumpets, prepared themselves to blow.

Now beginneth this open warre to be proclaimed against the World, for their great ungodlinesse and rebellion against the truth.



So the first Angell blew the Trumpet, and there verse 7.  
 was Haile and Fire mingled with blood, and  
 they were cast into the earth, and the third  
 part of trees was burnt; and all greene grasse  
 was burnt.

It were absurd to imagine that any thing  
 in this Verse is to be taken literally; see-  
 ing in the literall Sense there was never any  
 such matter. Therefore, of necessitie it must  
 be expounded mystically, and allegorically.  
 Therefore, by this Haile and Fire mingled  
 with blood, is meant Errors and Heresies.  
 For, as Haile doth beate downe Corne,  
 and destroy the fruits of the Earth; Fire  
 doth consume; and blood doth corrupt  
 and putrifie: So false doctrine and Heresie  
 doth annoy, consume and corrupt the soules  
 of men. For, it is sayd, that *all these things*  
*mingled together, were cast upon the earth:* that  
 is, the inhabitants of the earth, and the third  
 part of the trees, that is, the numbers of  
 men or a very great part of the World was  
 corrupted. For trees, in the Scripture signifie  
 men: and *all greene grasse was burnt:* that is, Esa. 61.  
 the fresh fruits of grace did wither apace and  
 dry up: for as error and heresie did prevaile,  
 so truth and godlinesse did decay. All this  
 hath relation to the Heresies of Sabellius,

Ma-

*Manicheus, Marcion, Fotinus, Paulus Samo-  
satenus, Nestorius, Novatus, Diodorus, Apo-  
linaris, Pelagius, and many others which  
about this time, being foure hundred yeares  
after Christ, began to spring up and grow  
apace.*

*And the second Angell blew the Trumpet, and as  
it were a great Mountaine burning with fire was  
cast into the Sea, and the third part of the Sea  
became blood, &c.*

Upon the blowing of the second Trum-  
pet by the second Angell, heere appeareth a  
great Mountaine burning with fire, where-  
by is meant some great and notable here-  
sies, as that of *Arrius*, which troubled and  
wasted the Church for the space of three  
hundred yeares, being greatly favoured of  
sundry Emperours and other great Poten-  
tates in the Earth, by meanes whereof, it  
continued and overspred so long. Also this  
may be referred to other great and notable  
Arch-heresies: as that of *Donatus, Maco-  
donius, Eutychens, Valentinus*, and such like:  
which all are heere compared to a mountaine  
for their hugenessse and greatnesse, and to a  
burning Mountaine, because the Church was  
almost burnt up thereby. For this word  
*Mountaine*, is sometimes in the Scripture

put for any let or hinderance to true Religion, as is error and heresie. *Zach. 4. 7. Luke*

31. 5. Therefore it is sayd, that it was cast into the sea, that is, these great heresies are cast upon the World in Gods wrath and heavy indignation: for the Sea is put for the World: Chapter 4. Verse 6. Chapter 13. Verse 1. Chapter 12. Verse last: for as the Sea is full of Rocks, sands, firs, waves, stormes, and tempests: so it fareth with this present evill world.

Moreover it is sayd, that the third part of the Sea became blood: that is, all Europe, or some great part of the World was corrupted and infected with these great heresies. And he saith in the next verse, that the third part of the ships were destroyed: that is, a great number of mariners and ship-masters, as well as land-men were infected with these heresies, and dyed of them, and in them.

ver. 9.

Then the third Angell blew the Trumpet, and there fell a great Starre from Heaven, burning like a Torch, and it fell into the third part of the Rivers, and into the Fountaines of waters.

verse 10.

Starres in this booke are put for the Ministers of the Gospell, as we have heard out

of

of the first Chapter; and the reasons why. Then followeth, that the falling of this Star from Heaven, doth most fitly signifie and set forth the declining and fall of the Pastors of the Church, and their corrupting of the true Doctrine: which is meant by the fresh Rivers, and pure Fountaines into which it fell. This Starre hath his name of the elect: For it is called *Wormewood*: because through the fall of it, the sweet waters into which it fell, were turned into bitterness, and men dyed of them: that is, the doctrine was corrupted, which turned to the destruction of many.

ver. 12.

And the fourth Angell blew the Trumpet; and the third part of the Sunne was smitten, and the third part of the Moone; and the third part of the Stars, so that the third part of them was darkned, &c.

e. 107

This darkning of the Sunne, Moone, and Starres; doth signifie that great darknesse which was brought upon the Church by such teachers as did daily more and more degenerate.

Three things are generally to be observed in the blowing of these first four Trumpets. First, that the plagues here mentioned, are specially to be understood of spirituall plagues.

Secondly,

Secondly, that there is a progression from lesser to greater in these plagues.

Thirdly, that in every one there is mentioned but a third part destroyed; which plainly sheweth, that although the Church was greatly annoyed and pestered with these errors and heresies, yet it was not destroyed and brought to utter desolation: for the full setting up of Antichrist was not yet come. All these errors and heresies which were cast upon the World, and did spring and grow apace in all places, did (as it were) make way for Antichrist, and (as it were by stirrups) hoist and helpe him up into his cursed Chaire.

By the Stories of the Church, and course of times, it seemeth that the holy Ghost pointeth at those manifold heresies which sprung up in the Church after the first three hundred yeares, especially after the death of *Constantine* the Great, who procured peace to the Church, destroyed idolatry, and set up true Religion in his dayes.

Now after his raigne, and theraigne of *Theodosius* that good Emperour, *Constantinus*, *Julianus*, *Arcadius*, *Honorius*, and many other wicked Emperours succeeded; by whose meanes all things in the Church grew

grew worse and worse; yet this one thing is to be observed, that all truth of Religion was not utterly extinct and put out, till the full loosing of Satan, which was a thousand yeeres after Christ, as we shall plainly see when we come to the 20. Chapter, concerning the binding of Satan for a thousand yeeres. For sure it is, that the maine principles and grounds of Religion, continued in the Church till this full loosing of Satan; which was about the time of *Silvester* the second; that Monster, as afterward we shall heare.

But now in the meane time, we see what heresies sprung up, what corruption grew and increased more and more, what darknesse beganne to over-spread a third part of the world: and these things grew worse and worse, even till by these meanes the great Antichrist came to be possessed of his cursed seat and Sea of Rome, which was about some 600. yeeres after Christ.

ver. 13. And I beheld, and heard one Angell flying in the midst of Heaven, saying with a loud voyce: *Woe, Woe, Woe* to the Inhabitants of the earth, because of the sounds to come of the three Angels which were yet to blow the trumpets.

Because the judgements which were to be executed hereafter, upon the blowing of the next three Trumpets, were farre more dreadfull and horrible than any were before, therefore heere is a speciall Angell or Messenger of God, sent of purpose to give warning thereof, and to proclaime openly in the Church three fearefull woes, which should come upon the inhabitants of the earth; that is, all earthly minded men, as wordlings, Papists, and Atheists, at such time as the next three Angels should blow the Trumpets.

The first of these three great woes, is to be understood of the Papacy. The second of Turcisme. The third of the last Judgement. As if he should have sayd : Woe unto the world, because of Popery. Woe unto the world, because of Turcisme. Woe unto the world, because of the last Judgement. Woe unto the world for Popery, because thereby men should be punished in their soules. Woe unto the World for Turcisme, because thereby thousands should be murdered in their bodies by the Turkish Armies. Woe unto the world, because of the last Judgement, for thereby all worldlings should be plagued both in body and  
L soule



soule in hell fire for evermore.

Sith then these three last plagues which were to come upon the world, are more fearefull and terrible than any of the other foure, no marvell though heere is sent of purpose a speciall messenger to give intelligence thereof, that every man might looke to himselfe, seeing such great dangers were at hand. And for this cause also it is said before, that there was silence in the Church for the space of halfe an houre.

## CHAP. IX.

**T**He principall scope and drift of this Chapter, is to paint out both the Pope and his Clergie, and also the Kingdome of the Turke, and his cruell Armies. For having already set downe how a way and passage was made for the Pope to climbe up into his cursed Chaire, by the prevailing of heresies, the falling away of the Pastors of the Church, and the great over-spreading of darknesse and ignorance: now he commeth to describe the Pope in his full heighth and greatest exaltation, being now universall Bishop, and in full possession of his Seat and Sea of *Rome*, which was about some six hundred

dred yeeres after CHRIST, as formerly hath been shewed. At wat time Pope Boniface obtained of the Emperour Phocas, that murderer, which slew his Master Maritius the Emperour, that the Bishop of Rome should be called the Univerfall bishop, and the Church of Rome, the Head of all Churches.

This ninth Chapter may very fitly be divided into two parts : The first is a lively description of the Pope himselfe, his Kingdome and his Clergy. The second is a description of the Kingdome of the Turke, and his most savage Armies : so that this Chapter is a full opening of the first two great woes mentioned before, concerning the Papacy and Turcisme.

*And the fifth Angell blew the Trumpet and I saw a Star which fell from Heaven, and to him was given the key of the bottomlesse pit.* verse 2.

Warning was given before, that when this fifth Angell should blow the Trumpet, a most fearefull woe should come upon the World, surpassing all that went before, which is the setting up of Antichrist in his pride; that man of sinne, that sonne of perdition.

The Pope is here compared to a Starre,

as well as other godly Ministers in this booke, because the Bishops of *Rome* at the first were godly and excellent men; for amongst the first thirty of them, there were some Martyrs. But it is heere sayd, that now this Starre was fallen from Heaven unto the Earth; that is, the Bishops of *Rome* were greatly degenerated and fallen cleane away from heavenly things to earthly: for they declined from time to time, and grew worse and worse, so farre as to become the great Antichrist.

But some man may say, Why may not this Starre falling from Heaven upon the earth, be understood of other Pastors falling from the truth, as well as the Pope, as it is taken in the former Chapter, and in the twelfth Chapter, and the fourth verse? I answer, that the circumstances will not heere beare it. Therefore to perswade every honest mans conscience, that this must needs be understood of the Pope in his pride, let us give care to these three reasons following.

First, we are to consider, that the maine drift of the holy Ghost in the opening of the seven Seales, and blowing of the seven Trumpets, is to lay out the state of the Church in all ages, till the comming of Christ. Further,

we are diligently to observe, that the things contained under the opening of the seventh Seale ( whereof the blowing of the seven Trumpets are as it were parts, and do all belong unto it ) do stretch even to the end of the world, so as there is no strange accident, or any wofull condition of the Church in any age, but it is set forth under the opening of these Seales, and blowing of these Trumpets. But the Papacy was a state of the Church, and that most woefull and lamentable, therefore it is described under the opening of the Seales, and blowing of these Trumpets. But it is not described under the opening of any other Seale, or blowing of any other Trumpet : Therefore of necessity it must be referred to this seventh Seale, and the fifth Trumpet : And this is my first reason. If any man object, that the Pope and his Kingdome are most lively described in the Chapters from the twelfth to the last : I answer, that all those Chapters belong to a new vision, wherein some things propounded under the opening of the seven Seales are more fully opened and expounded. But this I say, that in the second vision, the whole estate of the Church in every age is layd open, even untill the last judgemet : and

Therefore when the seventh Angell here doth blow the seventh Trumpet, immediately followeth the last Judgement : as appeareth, chap. 10. vers. 6. and chap. 11. vers. 15. 16.

My second reason is drawne from the course and consideration of times : for the great prevailing of errours and heresies mentioned before, which made way for Antichrist, was from the first 300. yeeres, untill the 600. yeere, and so forward. But now immediately upon this great increase of errour and darknesse, commeth the description of a speciall Star fallen from Heaven at this time, which was about 600. yeeres after Christ, and therefore it must needs be understood of the Pope. And this is my second reason.

My third and last reason is drawne from the description of the Pope and his Clergy, in the firste eleven verses of this Chapter. For he is so lively described and painted out in particulars, that all men that know him, or ever heard of him, must needs say it is he. For this description heere set downe by the holy Ghost, can fitly agree to none other.

The Papists themselves do confesse, that this Starre here mentioned, must needs be understood of some Arch-heretike and full wisely, forsooth, they apply it to *Luther* and

*Calvin.*

*Calvin.* But we affirme, that it is to be understood of the Pope : For was there ever any such Arch-heretike as he *which opposeth, and exalteth himselfe against all that is called God,* and against all imperiall powers, as the Apostle saith? But now let us proceed to the description of him.

First, he is sayd to have the key of the bottomlesse pit, which agreeth well to the Pope : for he hath power given him to open hell gates, to let in thousands thither : but no power to open Heaven gates, to let in any thither : for he furthereth many to hell, none to Heaven. He doth indeed falsely challenge to himselfe the Keyes of the Kingdome of Heaven, to let in, and shut out at his pleasure. But here we see the holy Ghost doth attribute no such power unto him, but only telleth us, that his power and jurisdiction is in hell, and over hell, and as for Heaven, he hath nothing to doe with it. It were needlesse to shew how this *Metaphor* of keyes is taken for power and jurisdiction in the Scriptures, as hath been proved before, Chap. 1. vers. 18. and as needlesse to prove that by the bottomlesse pit, is here meant hell, as appeareth Chap. 11. vers. 7. Chap. 20. vers. 1.

*And he opened the bottomlesse pit, and there arose*

L 4

*arose the smoke of the pit, as the smoke of a great furnace, and the Sun and the Aire were darkned by the smoke of the pit.*

Here we see how the Pope openeth hell-gates with his Key, and a most horrible, grosse and stinking smoke ascendeth up into the ayre presently upon it, infomuch that both the Sunne and the Ayre were darkened with it. Which all is to be understood of that spirituall darknesse, ignorance, superstition and Idolatry, wherewith the whole Church was over-spread, after the great Antichrist came to the possession of his cursed Chaire, and was in his pride and height, ruling and rainging over the Kings of the earth. For then indeed the Sunne was darkned and eclipsed; that is, the light of the Gospell was almost cleane put out. For that which is spoken heere of the darkening of the ayre and the Sunne, is to be understood of a greater and more generall darknesse, than that which was mentioned in the former Chapter, wherein but a third part of the World was darkned. But now the Antichrist invadeth the Church, all is over-spread with grosse and palpable darknesse, all is as dark as Pitch: no man can see where he is, nor which way he goeth. For the whole aire is  
filled



filled with this thicke smoke, which came out of hell pit.

*And there came out of the smoke Locusts upon the earth, and unto them was given power, as the Scorpions of the earth have power.*

By these Locusts is meant the Popes Clergie, as Abbots, Monkes, Friers, Priests, Shave-lings, and such like vermine; which are therefore compared to Locusts, because they wast and destroy the Church, even as Locusts destroy the fruits of the earth. For both Historiographers and Travellers do affirme, that whole fields of greene Corne new come up, have been wasted and eaten up in one night as bare as the earth, by swarmes of Locusts in the East-countries. For in those parts of the World, multitudes of this little vermine are to be found: even so the Popish Clergy consumeth and devourerh all greene things in the Church.

Moreover, it is to be noted, that these Locusts came out of the smoke of the pit; that is, they were bred out of it: for Monkes, Fryers, Priests, and such like Caterpillers were bred of ignorance, error, heresse, superstition, and the very smoke of hell: for from hell they came, and to hell they will. They are descended of the blaake horse of hell,  
and

and thither they will returne.

Moreover, it is sayd, that power was given them to sting like Scorpions. For whom have they not stung with their most venomous stings? I meane their damnable errors, and divellish devices. Whom have they not wounded with their corrupt doctrine and divellish authority? They are the forest soule-stingers that ever the World had, who have left their venomous stings in the soules of thousand thousands, wherewith they have been poisoned and stung to death.

*And it was commanded them that they should not hurt the grasse of the earth, neither any greene thing, neither any tree, but only those which have not the Seale of God in their foreheads.*

verse 4.

It may be demanded, what became of the Church when as the whole earth was full of these crawling and stinging Locusts. This question is now here answered: to wit, that these Locusts are charged and commanded, that they should not hurt any of the Elect: for this Woe and this plague extendeth no further than to the inhabitants of the earth, as we heard before. Their power is limited onely to the Reprobate, they have nothing to do with Gods chosen people. And

here

here againe we see what great care God hath for his in the midst of the greatest dangers, as hath been twice noted before, Chap. 7. Chap. 8. For now Antichrist raiging in his full pride, yet his Elect are preserved in the midst of these Scorpion-locusts, flying about their eares like swarmies of Hornets, not one of them is stung to death. Christs little flock is alwaies defended, and set in safety.

And to them was command, that they should not hurt them, but that they should be vexed five months, and that their paine should be as the paine that cometh of a Scorpion when he hath stung a man.

verse 5.

Some write, that such as are stung of a Scorpion do not die forthwith, but have a lingring paine, wherewith they are miserably vexed three or foure daies before they dye of it. Now unto this lingring paine is this spirituall stinging compared: for these Locusts are commanded of God, that they should not kill the very Reprobates outright, and at once, but torment them with a lingring death for the space of 5. months, that is, 500. yeers: for so long did the Papacy continue in his height and pride, full strength and vertue, and so long did the Pope and his Clergy sting men with lingring and Scorpion-like paine.

There-

verse 6.

*Therefore in those dayes shall men seeke death and shall not finde it, and shall desire to dye, and death shall fly from them.*

This verse doth shew, that all Papists being thus stung and tormented in their consciences with this lingring paine of Popish doctrine, shall wish themselves out of the world, and buried quicke, that they might be rid of their spirituall stinging, and hellish torments which they had in their conscience. For the Popish doctrine hath no sound comfort in it, it leaveth men in desperation, in sicknesse, and upon their death-beds. For alas, what comfort can a poore distressed conscience have in Popes pardons, Indulgences, Masses, Dirges, Merits, Workes, Pilgrimages, Purgatory, Crosses, Crucifixes, *Agnus Dei's*, and such like trash and trumpery? These, alas, are too weake remedies for any spirituall diseales: they are not sufficient to procure pardon at Gods hand for any sinne. Alas, the poore blind Papists did know and feele that they were vile sinners: they knew they must come to judgement: they knew that the reward of sinne was death, even the second death: they knew all this full well, and therefore had horrible convulsions in their consciences, and knew not

not how to winde out of them. For the doctrine of free justification in the blood of Christ, was hid from them, they knew it not: and therefore all assurance of Gods favour, all peace of conscience, and all joy in the holy Ghost was utterly taken from them; and therefore many of them dyed in most desperate and uncomfortable manner. And for this cause it is heere sayd, that they sought death, and desired to be rid out of the world one way or another: for a tormented conscience who can beare it? it is a kind of hell torment.

*And the forme of the Locusts was like unto Horses* verse 7. 8.  
*prepared unto battell, and one their heads were as it were Crownes like unto gold, and their faces were like the faces of men.*

*And they had haire as the haire of women: and their teeth were as the teeth of Lions.*

Hitherto we have heard of the pedigree and poysoned stings of these vile Locusts, and how they vexed the Inhabitants of the earth all the time of the great Antichrist. Now we are to understand of their forme and likenesse: For the Spirit of God doth here paint them out in their colours, that all men may discern them, and beware of them. First, it is said that they were like un-

to horses prepared unto battell : that is, they were as strong and fierce as barred horses, to rush and runne upon all such as should but once mute or mutter against them, or their Authority : Moreover, they have Crownes of gold upon their heads, which sheweth and signifieth, that they were the Conquerours of the Earth, and Lords of the World, and who but they ? for in those dayes no man, say no Lord or King durst quitch against a Monke, a Frier, or a pild Priest : for if any did, they were sure to smart for it. They had also faces like the faces of men ; that is, they set faire faces upon matters, and pretended great devotion in Religion, flattering the people, and making them beleieve that they could give them pardon of all their sinnes, and bring them to Heaven, when as in very truth, for their bellies, and for their gaine, they did cunningly smooth with the Nobles, the rich and the mighty, setting faire faces upon their proceedings ; and as Saint Peter saith, *Through covetousnesse with fained words, they made merchandize of mens soules*, and did closely winde themselves into the hearts of the simple people, by their fawning insinuations, being in very deed most notable flatterers and hypocrites. They had

2 Pet. 2.3

had haire as the haire of women, that is, they were altogether effeminate, being given to delicacy, lust and wantonnesse; they were drowned in whoredome and all kinde of beastlinesse, being a shoale of most filthy villaines. Their teeth were as the teeth of Lions, to catch and snatch at all they could come by. They devoured all the fat morsels every where, they got the Church-livings into their hands: they first made impropriations: they incroached upon temporall mens lands: they swallowed up all every where. If we looke upon the Abbeyes, Priories, and Nunneries, we may easily judge what teeth they had. Moreover, it is sayd they had Habbergions, like to the Habbergions of Iron; that is, they were so strongly armed with the defence and countenance of the Pope, that no Secular power durst once quitch against them. Their wings were like the sound of Chariots, when many Horses runne unto battell: that is, with flattering noise and terrible threatnings, they strove to uphold their Kingdome. Also in Churches and Pulpits, they make a roring noise, and take on terribly to maintaine their abhominable Idolatry, They had tailes like unto Scorpions; and there were stings in their tailes.

Fer



For with their poysoned Doctrine and stinging authority, like Adders and Snakes they stung many to death. Moreover, power was given them to hurt men five moneths, that is, all the time of Antichrists reigne, as before hath been shewed.

ver. 10. 11.

They have a King over them, which is the Angel of the bottomelesse pit, whose name in Hebrew is *Abbadon*, and in Greeke he is named *Apollyon*; that is, destroying.

As the Fowles have a King over them, which is the Eagle; and the Beasts, the Lion; and mortall Men some Chiefe Governour, under whose protection and subjection they live: so heere these hellish Locusts are sayd to have a King over them, which is the Angell of the bottomelesse pit: that is, the Divell or the Pope, which you will, under whose Ensigne they fight, and under whose defence they live. Their Kings name in Hebrew is called *Abbadon*, and in Greeke *Apollyon*. The words are both of one signification, that is, destroying: for both the Divell himselfe, and his Vicar the Pope, are destroyers and wasters of the Church of God. One woe is past, and behold yet two woes come after this.

We have heard at large what this first Woe

Woe is, namely, the plague of the world, by the Pope and his Clergie. Now we are to heare of the second woe, which is the most huge and murdering army of the Turkes: wherein the third part of men were flaine. Some do expound this second woe of the kingdome of Antichrist and his armies; but that it is not so, may appeare by these reasons following.

First, the Angell denouncing woe, woe, woe, denounceth three severall woes, and therefore it is said: *One woe is past, and behold yet two woes come after this.* It followeth then that this is a distinct and severall woe from the former and therefore cannot be the same.

Secondly, this woe containeth specially a bodily slaughter of the third part of the world, and of the wicked reprobates: but the first woe was specially a plague of mens soules, as we have heard, and therefore this cannot be the same with the first.

Thirdly, we are to understand, that this booke describeth all the greatest calamities and plagues that should come upon the world in any age after Christ, and therefore we may justly thinke, that the kingdome of the Turkes is not left out, seeing it was one of the greatest plagues that ever came upon the world.

But the kingdome of the Turks is described in no other part of this Revelation, and therefore must of necessity be here described.

**ver. 13, 14.** *Then the sixth Angell blew the Trumpet, and heard a voice from the foure corners of the golden Altar, which is before God, Saying to the sixth Angell which had the Trumpet, loose the foure Angells which are bound in the great river Euphrates.*

**Chap. 8. 3.** Now we are come to the description of the Second woe, which followeth upon the blowing of the sixth Trumpet, by the sixth Trumpet by the sixth Angell. And first of all he sayth; *He heard a voyce from the foure corners of the golden Altar.* By the golden Altar, is meant Christ, as before hath been shewed, with the reasons thereof. From this Altar the voyce commeth to the Angel which blew the sixth Trumpet, that we might know it is the voyce of the mighty God, and the commandement of our Lord Jesus. The voyce commandeth the sixth Angell to loose the foure Angells which are bound in the great River Euphrates. By these foure Angels, which are thus bound at Euphrates, is meant many Divels or Angels of darkness, as we have heard before, Chapter 7, Verse 3. Their binding signifieth their restraint,

strait, by which they were held backe from doing that mischief which they desired to do. Their *loosing* signifieth, that power was given them to performe that which they wished.

They are sayd to be *four* in number, because they should raise an horrible plague in the four corners of the Earth, both East, West, North, and South. The sense is, that the Divells have yet farther and greater scope given them to plague and destroy the inhabitants of the Earth. These Divells had exceeding great power in the Kingdome of Antichrist, but they are unsatiable in mischief, and so after a sort lye still bound till they have their desire. The place where they lye bound, is *Euphrates*, wherein is a mystery: for *Euphrates* literally taken, is a great River, which ran so nigh the City *Babylon* in *Chaldea*, that it was a mighty defence unto it, so that the City could not be taken, untill they that laid siege unto it, cut out trenches, and derived the waters another way. Now for the mystery, it is this: *Rome* in this book is called *Babylon*, by a metaphor, and after the same manner, the great River *Euphrates*, as we shall see afterward, ch. 16. signifieth the power, wealth, and authority

which that City *Rome*, even this *Westerne Babel*, hath to defend it selfe. Then it followeth, that in this power, authority and strength of *Rome*, the Divels lye bound, for they waited through the power of *Rome*, to work yet far greater mischief, and therefore are said to be bound, so long as they were restrained. The mischief which they plotted and purposed to bring to passe by the Authority and power of *Rome*, was the hatching and bringing forth of the Mahometish Religion, which in very deed did spring from the darknesse of *Rome*, as from his proper root and originall cause.

The Divells did fore-see, that out of the superstitions and Idolatries of *Rome*, defended by their great power and authority, Mahometish Religion, might very well be framed, and therefore not being content to plague the West part of the World with Popery and Idolatry, they doe greedily desire also to plague the East part of the World with the false Religion of *Mahomet*. They are not satisfied with plaguing and poysoning all *Europe* with abominable Idolatries, except also they plague and infect all *Asia* and *Africa* with the Turkes most execrable Religion : so insatiable are

the devills in working mischief. Now in the meane time they thinke themselves too much straightned, bound and tyed up in *Rome* and Romish Religion, except they may be loosed; and proceed further to overspread the whole World with all impieties, and horrible abominations. A man would thinke that when the Divell had prevailed so farre, as to place Antichrist in his cursed Chaire, and to breed the swarmes of Locusts out of the smoake of Hell, they might have been satisfied: for then, as we say, hell seemed to be broke loose. But yet all this cannot satisfie the unsatiable Devill but they will have the Religion of *Mahomet* established to poyson and plague all the East parts of the World in their soules; and also they will have the most huge, cruell, and savage Armies of the Turkes raised up, to murder and massacre millions of men in their bodies, in the West part of the World, as presently we shall heare. Now till all this be effected, they are said to lye bound at *Rome*. But here we see, that this sixth Angell hath a precise commandement from **I E S U S C H R I S T**, to loose these Devils which lay bound at the great River *Euphrates*, that they might plague the whole World farre

and neare, at their pleasure: so now all the Divells of hell are let loose; and let us heare what followeth.

ver. 15.

*And the foure Angels were loosed, which were prepared at an houre, at a day, at a month, and at a yeare, to slay the third part of men.*

Now the Divells being loosed and unbound by a speciall commandement from Christ, were in a readinesse to execute their mischief. This ascending by degrees from a short time unto longer and longer; *From an houre to a day, &c.* doth signifie, that as the Divells were prest, and at hand at an houres warning, as we say, to put in practice whatsoever they had plotted; so they were as forward to continew the same, *From an houre to a day, from a day to a month, and from a month to a yeare*, that is, from time to time, untill the date of their commission was out: for their time was limited, and their commission bounded, as afterward wee shall see. And this is our comfort, that both the Papacie is limited to five months, and the Turcisme to houres, dayes, months, and yeares. The diuine power is limited, though it greiveth them full sore: They cannot do what they list, they



they cannot continue as long as they would.

*After the number of Horse-men of warre were twenty thousand times tenne thousand, for I* <sup>ver. 16.</sup>  
*heard the number of them.*

Now, upon the loosing of these Divels, here followeth the description of a most horrible plague which they raised up; and it is a huge army, a murdering army, an army in number exceeding great; for he saith, *They were twenty thousand times tenne thousand*; that is, two hundred millions, or two hundred thousand thousands. But we may not thinke that this Army was ever all at one time, or in any one age, but here are the armys of many ages reckoned up, and the full plague of many yeares set forth. How could Saint *John* number such an Army, may some man say? He answereth this doubt, and saith, *He heard the number of them.* He did not number them; but the number was told him.

Moreover, it is to be noted, that as this Army did exceed in number, so also in terror and strength, and therefore they are said to be all horsemen. For an Army of horsemen are both more strong and more terrible, than any army of footmen.

*And thus I saw the horses in a vision, and them* <sup>ver. 17.</sup>  
*M 4 that*

that sate on them, having fiery Habergions and of Jacinth, and of Brimstone, and the heads of the Horses were as the heads of Lions, and out of their mouths went forth fire and smoke, and Brimstone.

Here is the description of the horse-men and horses, as they appeared to John in a vision. First, touching the horse-men, it is said that they were very well armed with Habergions; that is, Coates of Male, Corslets, or Cures, and that of a fiery colour, and of the colour of Jacinth; that is of smoake, as appeareth in the last clause of this verse; and also of the colour of Brimstone. For as horse-men in compleate armour were wont to weare in their Breast-plates and Targets certaine ensignes and colours, whereby they might be made terrible to their enemies; So these Turkish warriours and horse-men do hold out their colours of fire, smoak, and Brimstone, as it were flagges of defiance against the whole world, threatening present death to all that should withstand them, or as if they meant to spit fire and flame at them, or to choake them with smoake and Brimstone, and then burne them up with fire and Brimstone. All this their colours and ensignes in their Breast plates and Habbergions did portend,

tend. Now, as concerning Horses, no doubt they were as fierce as the Horse-men. They weare great Lances, they had beads like Lions; that is, they were full of stomacke and fiercenesse, and out of their mouths went forth *ver. 18.* fire, and smoake, and Brimstone: that is, they had the same colours and ensignes upon them that riders had.

*Of these three was the third part of men killed, that is, of the fire, and of the smoake, and of the Brimstone which came out of their monthes.*

Here is set downe the great slaughters and massacres which these martial horse-men and Turkish armies made thorowout the most part of Europe. For he sayth, *the third part of men*, that is, great numbers in Europe were staine by the fire, the smoake, and the Brimstone, which came out of their mouths: that is, by their bloody cruelty, and barbarous immanity, some being murdered in their bodies by cruell death, and others violently drawne to the wicked Religion of Mahomet. For partly by externall violence, and partly by a subtrill shew of Religion and devotion, they destroyed thousands both in their Soules and bodies. And therefore it is sayd, *Their power is in their mouths, and in their* *ver. 19.*

*their tayles*, For their tayles were like unto Serpents, and had heads wherewith they hurt. But for the better understanding of these things, I thinke it not amisse a little to open and lay forth the rising up, and increasing of the power of the Turke.

About the yeare of our Lord 591. was *Mahomet* borne in a certaine Village of *Arabia*, called *Itrarix*, for so Histories do report. This *Mahomet* by fraud and coozenage grew into great credit and fame among the seditious Arabians and Egyptians, insomuch that they made him a Captaine over them, to warre against the Persians.

After this, he married a rich wife, and by that meanes he wonne the hearts of many with gifts. In the dayes of *Heraclius* the Emperour, which was in the yeare of our Lord 623. he grew to be very mighty. After this he fained himselfe to be a Prophet, and said that he had visions and revelations, and talked with Angells. And so by the helpe of *Sergius* a Monke, he framed a new worship and Religion, a patched part out of the old Testament, partly from the Papists, and partly from the Heathen. He reigned nine yeares, and so dyed.

After him succeeded in the Kingdome of  
the

the Sarazens *Ebnubzar*, who raigned two yeares. *Hauimar* who raigned twelve yeares. *Muhavias*, who raigned twenty foure years. All these made great warre against the Persians, and sundry other Nations, and overcame them, and set up the Religion of *Mahomet* amongst them, and so the Kingdome of the Sarazens grew mighty: but in proceffe of time the Kingdome of the Turkes grew great, and the Kingdome of the Sarazens diminished. Within a short time after this, the Tartarians, a barbarous people, waxed strong and made warre against the Turkes, and prevailed greatly for a time. But about the yeare of our Lord 1300. the Empire of the Tartarians was over-throwne, and the Empire of the Turkes did flourish more than ever before: for now came the greatest monsters, and most Savage and cruell tyrants of all. The first of them was *Ottomans*. The second *Bajazathes*. The third *Amurathes*. These made bloody warres against the Christians. I meane the Papists in Europe, and enlarged the Turkes dominions very farre.

They did from time to time so cruellly murder and massacre the inhabitants of the West, with their huge and bloody armies,

mies; that at last both the Pope, the Emperour, the King of *Hungary*, the King of *Polonia*, the King of *France*, the Duke of *Burgundy*, and the Duke of *Venice*, and almost all the Potentates in *Europe*, did joyn together to make warre against the Turkes, so huge leave huge armies, but yet could not prevaile; so strong were the Turkes, so huge and dreadfull were their armies: Then we see that verified which here was foretold, to wit, *That the monstrous armies of the Turkes with their horses and horse-men, should slay the third part of men*: that is, the Idolaters in *Europe*, by heapes and Infinite numbers. To set downe the particular battels betwixt the Turkes and the Christians in *Europe*, and their horrible blood-shedding, would require a volume: but this which I have briefly set downe, may serve to give some light unto it, and may suffice for the understanding of this Text. Now it is sayd in the next verse, That notwithstanding this heavy hand of God which was upon the Papists in *Europe*, and these fearefull Judgements and massacres, they repented not of their Idolatries, but waxed worse and worse: for no Judgements, no plagues can make the wicked any whit the better, as we see in the examples

amples of Pharaoh and Saul, And here it is ver. 20.  
 sayd; That the remnant of men which were kil-  
 led by these plagues, repented not of the workes  
 of their hands, that they should not worship de-  
 vills and Idols of gold and silver, and of brasse,  
 and of stone, and of wood which neither can see  
 nor heare, nor goe, Also they repented not of their  
 murder, and of their sorcery, neither of their  
 fornication, nor of theft. And thus we see ver. 21.  
 how the Divells which were bound at Eu-  
 phrates, being let loose upon the World, in  
 the wrath and just judgement of God, did  
 fearefully plague both the Turkes, in their  
 Soules, and the Papists in their bodies. The  
 one with false Religion, the other with bloo-  
 dy swords: and so was the desire of the Di-  
 vell fully satisfied.

## CHAP. X.

**H**AVING opened and expounded the two  
 first Woes which fell out upon the  
 blowing of the fift and sixt Trumpet, contai-  
 ning the two great plagues of Popery and  
 Turcisme, wherewith the World was pu-  
 nished many hundred yeeres: now in this  
 Chapter we are to heare of good newes, and  
 great comfort, after so much sorrow. For  
 here



heere Iesus Chrift commeth down from hea-  
ven to deliver his poore afflicted Church,  
and to be revenged of all his cruell enemies.  
For now before the third and last woe, con-  
taining the greatest plague of all upon the  
World, which is, the last Judgement: where-  
in the wicked shall be tormented in hell fire  
for ever, both in body and soule, I say, before  
the blowing of the seventh Trumpet, by the  
seventh Angell, of which we shall heare in  
the next Chapter. Now in the meane time  
is shewed in this Chapter, what care God  
had for his little flocke, which no doubt  
were hid in those daies, and did not appeare  
and yet were scattered in corners, even in the  
middest of the darknesse of Popery, and the  
most furious and hellish rage of the Turkish  
armies. And therefore the principall scope  
and drift of this Chapter, is to shew how the  
Gospell should be preached in many King-  
domes, now after this generall darkenesse,  
for the discovering and overthrow, both of  
Popery and Turcisme, and to shew what  
should fall out in the Church, now in the  
middle time, before the seventh and last  
Trumpet blow: for then commeth the last  
Judgement, as the Angell sweareth in this  
Chapter, verke, 6, 7.

This Chapter doth containe foure principall parts.

The first is a description of Christ and his glory. ver. 1.

The second sheweth how the Gospell should be preached, in many Nations and Kingdomes, by the Ministers of this last age, whereby all adversary power should be overthrowne. ver. 2.

The third is a watch-word, given to the World by Christ, that when the seventh Angell should blow the Trumper, the World should end. ver. 6. 7.

The last doth shew, how all faithfull Preachers being called and authorized by Christ, should travell and take paines in the study of Gods Booke, and afterward should publish the knowledge thereof far and neere. ver. 9. 10. 11.

And I saw another mighty Angel come down from Heaven, cloathed with a cloud, and the Raine-bow upon his head, and his face was as Sonne, and his feet as pillars of brasse. ver. 1.

This Angell of might is Christ, as appeareth by the description of him, and by all the consequents following: for he is said to be cloathed with a Cloud; which signifieth his great glory and Majesty: For he shall come in the clouds of heaven to judge the world; that is, with Mat. 24.

with great pomp and glory. *The Raine-bow was upon his head*, which signifieth the covenant of peace with his Church, as before, Chap. 4. verſe 3. *His face was as the Sunne*, which signifieth comfort and deliverance to his Church, and the diſpelling of all the ſmoake of the bottomleſſe Pit, as the Sunne Scattereth and driveth away the thick miſts.

*His feete are pillars of braſſe*, which ſignifieth that he ſhould tread downe all his enemies under his feet, both Pope and Turke: *1 Cor. 19.* *For he muſt raigue till he have deſtroyed them all.* The Pope along time kept all the Kings of Europe in awe. The Locuſts were of great power. The Turkes prevailed exceedingly. But what are they all to this mighty and glorious Angell Chriſt? What is their power to withſtand him? What can *Abaddon* the King of the Locuſts do againſt this mighty King of Sion? What can the Turkes moſt terrible Horſes and Horſe-men doe againſt this Angell which ſitteth upon the white Horſe? Alas, alas, they are able to do nothing. They muſt all be trodden down under his feet of braſſe.

ver. 2,

*And he had in his hand a little book open, and He put his right foot upon the Sea, and his left upon the earth.*

This

This little Booke signifieth the Bible.

It is called little in respect of the great and huge volumes of Popish bookes, though in it selfe it be large.

It is sayd to be open, that all men might looke into it, because it had been shut a long time before, even during all the time of the darkning of the Sunne and Aire, by the smoke which came out of the bottomlesse pit. But although it was long shut up in the time of Popery, and lay buried in a strange tongue: yet now it is opened, and publike-ly preached unto all the servants of God. And all this no doubt is to be understood of *Luthers* time, and all the times ever since the Gospell was spread abroad after the great darkenesse. For some hundred yeares agoe it was hard to finde an English Bible, but now God be thanked, there are thousands to be found in the hands of Gods people. And therefore the things here Prophe-ied of, are fulfilled in our daies: for we live under the opening of the seventh Seale, and the blowing of the sixth Trumpet, and the powring forth of the sixth Viall, as here doth partly appeare, and shall, God willing, bee made more manifest when we come to the sixteenth Chapter.

Now we are diligently to obserue, that at the opening of this Booke, and the preaching of the Gospell by *Luther* and his successors, hath dispersed the former darknesse, and beaten down Poptry; so also hath it driven backe the Turke, and taken from us all feare of him, which in former ages was the terror of the World; for since men have looked into this booke, repented of their Idolatry, and turned unto God with all their hearts, the Turke and his power hath not been feared, especially in these parts where the Gospell is preached.

For God in his mercifull providence towards his Church, hath diuerted his power another way, and set him a worke else where. So that if men cannot be brought to beleeve, that God raised him up as a scourge for Idolaters, and a plague for Idolatrie and other foule finnes, according to the words in the former Chap. where it is said, *They repented not of the workes of their hands, &c.* yet when they see, that at the opening of the Booke of God, and forsaking Idolatry, the feare of him is removed, let them beleeve it. What can be more plaine, than that this open Booke in the hand of the Angell, hath delivered us from the Pope, and  
from

from the Turke? A most happy opening of this blessed booke.

More it is said, that *he put his right foot upon the Sea, and his left on the Earth.* The setting of Christs right foot upon the Sea, signifieth that he is ruler of the Sea, and standeth as firmly upon the Sea, as upon the Land. The setting of his left foot upon the Earth, doth signifie, that he is Lord of the Earth, and true heire to all things in it.

*And cryed with a loud voice, as when a Lion* verse 3.  
*roareth, and when he had cryed, seven thunders*  
*uttered their voyces.*

This crying with a loud voice, like the roaring of a Lion, doth signifie the manifestation of the wrath of Christ, against all his enemies: for now he beginneth to roare against them, as a Lion when he is hungry, roareth for his pray. Therefore now both the Scorpion, Locusts, and the fierce Horses and horsemen are like to goe to the pot.

By the seven thunders which uttered their voyces, is meant those perfect and exquisite judgements which now were to be inflicted both upon the Kingdome of the Pope and the Turke. We have heard before, that seven is a perfect number in this booke: and that

thunder is put for the thundring of Gods wrath, and all such broiles and plagues as follow thereupon, and this is the reason of this interpretation.

verse 4.

*And when the seven thunders had uttered their voyces, I was about to write, but I heard a voice from Heaven, saying unto me : Seal up these things which the seven thunders have spoken, and write them not.*

It should seeme these seven thunders did so speake, as they might be understood, for John was about to write the things which they spake, thinking that they were uttered for that end and purpose, that he should deliver them in writing to the Churches. But he receiveth a commandement to the contrary, for he is willed not to write them, but to conceale them untill the appointed time.

But some man may say; Why were they uttered, seeing they must be concealed, and kept close? Answer, it was not in vaine: for first, though the particulars be not expressed what the thunders speake: yet here we are taught, that there remaine most fearfull Judgements against all the oppressors of the Church, which Christ hath thundred out with terrour against them. And when the time



time determined is come, they shall be seene and understood: but in the meane time, they be sealed up and kept close according to that of *Job*. *Why should not the times be hid of the Almighty, so as they which know him, should not perceive the times appointed of him?* and that of *Daniel*. *These things are Sealed up untill the time determined.*

*And the Angell which I saw stand upon the sea and* verse 5.  
*upon the earth, lifted up his hand to heaven.*

*And sware by him that liveth for evermore, which* ver. 6.  
*created heaven, and the things that therein are;*  
*and the earth, and the things that therein are,*  
*and the sea, and the things that therein are, that*  
*time should be no more.*

*But in the daies of the voice of the seventh* ver. 7.  
*Angell, when he shall begin to blow the*  
*trumpet, even the ministry of God shall be*  
*finished, as he hath declared unto his servants*  
*the Prophets.*

The summe of these three verses is, that Christ giveth warning of the last judgement, that men might awake and looke out in time. And because men for the most part are carelesse and secure, putting the evill day far from them, as the Prophet speaketh, therefore here Christ bindeth it with a solemne oath, and solemne gestures thereunto annexed, as was

*Amo. 6 1.*

the lifting up of the hand in antient time  
*Genesis, 14. 22.* The thing that our Lord Jesus  
 disposeth, is, that *time shall be no more*; that  
 is, *Time* as it is now, or the state of things  
 as they be now: but he telleth us flatly, that  
 as six Angels have already blowne their  
 Trumpets, so when the *seventh Angell should*  
*blow, the Mystery of God shall be finished*: that  
 is, the time of punishing the wicked, and re-  
 warding the godly, should come, which is  
 therefore called a *Mystery*, because the world  
 understandeth it not: They thinke there is  
 no such matter.

Mal. 3. 14. They imagine there is no reward for the just,  
 or punishment for the wicked, as the Prophet  
 saith: But the holy Ghost saith, *Verily there*  
 Psa. 58. 18 *is a reward for the righteous: doubtlesse there is*  
*a God which judgeth the Earth.* And here it is  
 said, that God hath declared it to his servants the  
 Prophets.

And the voice which I heard from Heaven spake  
 unto me agine, and said, *goe and take the*  
*little booke which is open in the hand of the*  
*Angell, which standeth upon the Sea, and upon*  
*the Earth.*

So I went unto the Angell, and said unto him,  
 give me the little booke. And he said unto  
 me, take it, and eat it up, and it shall make thy  
 belly

belly bitter, but it shall be in thy mouth, as sweet  
as hony.

Then I tooke the little booke out of the Angels  
band, and eat it up, and it was in my mouth as ver. .10.  
sweet as hony: but when I had eaten it, my belly  
was bitter.

And he said unto me, Thou must prophesie againe verse 11.  
among the people, and nations, and tongues, and  
to many Kings.

The brieife sence of these foure verses is,  
that the Preachers of the Gospell being cal-  
led, allowed, and authorized by Christ unto  
their ministry, should study the Scriptures  
with great diligence, even untill they had ea-  
ten up the booke of God, and they should  
preach and publish unto all nations and King-  
domes that truth of God, and doctrine of the  
Gospell, which now a long time had lien hid  
in the raigne of Antichrist. It is to be obser-  
ved, that *John* in this place representeth the  
person of all the ministers of the Gospell,  
which should be raised up in these last daies,  
for the overthrow of Antichrist, and the re-  
stitution of true Religion: for *John* himselfe  
did not live to these times.

Further it is to be noted, that all godly  
Students and zealous Ministers do eate up  
the booke of God by reading, study, prayer,

and meditation, and they find it sweet in their mouth, that is, they find and feele great joy and comfort in the study and meditation thereof, especially when God revealeth thereby great and hid secrets unto them, and giveth them to understand the mysteries of the Gospell, and counsels of his will, which are locked up from the wise and prudent of this world. This I say, is sweeter unto their mouth than hony, and the hony combe. Concerning their phrase of eating up the Booke, looke *Ezek. 2. 9.* for here the holy Ghost alludeth thereunto.

This booke being so sweet in the mouth, yet being eaten and digested, is better in the belly.

There may be three reasons yeelded of this bitternesse:

First, because it being once taken downe into our soule by godly meditation, doth mortifie our corrupt nature, and bring under our lust, and therefore seemeth bitter to flesh and blood.

Secondly, because afflictions and trialls do alwaies necessarily follow the sound digestion of the Gospell.

Thirdly, because the doctrine of the Gospell being swallowed by the ministers thereof,  
must

must not be kept to themselves, as it were closed up in their stomacks, but they must out with it againe, as if it were some loathsome and bitter thing, which must needs be cast up againe: And for this cause it is sayd in the last verse, that *they must prophesie againe among the people, and nations, and tongues, and many Kings.* Now blessed be the name of the Lord our God, who hath given us to live in this age, wherein we do with our eies behold and see the fulfilling of all these things: let us therefore praise God for this great worke which we see wrought in our daies and let us still more and more magnifie this little Booke, which will utterly destroy Popery, and bring downe the proud Antichrist, do all that fight for him what they can.

## CHAP. XI.

**W**E have heard that the little Booke should be opened, and the Gospel preached and published to many nations and Kingdomes, after the great darknesse of Popery, and that this was done by *Luther, Melancthon, Calvin, Peter Virit, Peter Martyr, Bullinger, Bucer;* and all their faithfull successors

effours unto this day. Now in this Chapter we are to understand the effect and good successe of their preaching and publishing the Gospell, which was, that the Church should be restored, reformed, and built up thereby, which a long time had been wasted and oppressed by the tyranny of Antichrist, and that many should embrace this Gospell, forsake their Idolatries, and turne unto God with all their hearts, yea, whole Nations and Kingdomes in Europe should be converted to the faith; as we see this day, God be praised. So then the principall drift of this Chapter is, to shew thole things which yet remaine to be fulfilled under the blowing of the sixth Trumpet, which is the preaching and prevailing of the Gospel, even unto the worlds end: and also the things which follow upon the blowing of the seventh trumpet, which is the resurrection and last judgement.

This Chapter containeth six principall things, as it were six parts thereof.

ver. 1. 2. First, it sheweth how the true Church should be gathered together, and built up by the preaching of the Gospell, and all the wicked refused and cast out.

ver. 3. 4. 5. Secondly, it describeth the builders; that  
6. is,

is, all the faithfull Ministers which had, and should resist Antichrist.

Thirdly, it sheweth how Antichrist should persecute the Preachers and Professors of the Gospell unto death, and murder them by heapes. ver. 7. 8.

Fourthly, it sheweth that Papists, Atheists and wicked worldlings, should rejoyce in the death of Gods people, and not vouchsafe them so much as the honour of buriall, but send gifts one to another for joy that they were rid out of the Earth. ver. 9. 10.

Fifthly, it sheweth that notwithstanding the rage and fury of the World, in persecuting them to death, God should not only receive their soules to glory, but also raise up others endued with the same spirit, which should preach, professe, and witnesse the same truth constantly and continually, even unto the end of the World. ver. 11. 12. 13.

Lastly, it sheweth, that after the preaching of the Gospell some good time in this last age, &c. the seventh Angell should blow the trumpet, and the world should end. ver. 14.

*And there was given unto me a reed like unto a rod, and the Angell stood by saying, Arise, and measure the Temple of God, and the Altar, and them that worship therein.* verse 1.

Here



Here Jesus Christ giveth a reed unto *John* like unto a rod, and hereupon he is commanded by an Angell to goe about the measuring of the Temple, the Altar, &c.

By this measuring with a reed like a rod, is signified the restoring and building up of Gods house, which now was greatly ruined, and runne into decay through the long prevailing of Popery. Measuring with a reed, is taken for the building up of Gods Church, after the decayed estate thereof, both in *Ezekiel*, *Zachary*, and this Prophecie. *John* in the persons of all faithfull Ministers, hath this measuring rod given him, because the Church was to be restored and built up by the Ministers and Ministry of the Gospel.

The thing to be measured is the Temple, the Altar, and them that worship therein.

This is an allusion to the legall worship, whereby our spirituall worship is represented. For by the materiall Temple, is meant the spirituall Temple, or Church of God. By the Altar of stone, is meant the spirituall worship. By them that worship therein with carnall sacrifices, is meant all the true members of the Church, which worship God in spirit and truth.

Now

Now then, both the Church, the true worship and worshippers, were all to be measured, repaired, and built up by Ministry of the Word, which all were decayed and almost laid waste, by the Popes tyranny.

But the Court which is without the Temple cast out and measure it not, for it is given to the Gentiles: and the holy City shall they tread under their foot two and forty moneths. verse 2.

John is here forbidden to measure and build up the Court which is without the Temple. Whereby is meant all Heretickes; Hypocrites, worldlings, and all such as have a place in the Church, but are not of the Church. This phrase of speech is taken from the old shadowish worship as the rest before. For in the Temple of Jerusalem there was an outward Court which was common to all good and bad: the holy place which was proper to the Priests and Levites: and the holy of holiest, or most holy place, where none might come but the high Priest only.

Here is a reason added why the Lord God refuseth all Papists and Hypocrites, and all such as belong to the outward Court only, and it is this: that this outward Court is gi-

~~now unto the Gentiles~~, that is, to all false Christians and counterfeiters in religion, which are members of the visible Church, but have nothing to do with the invisible.

These are compared to Gentiles in two respects: First, in regard of prophaneſſe, for they are as prophane as the Heathen. Secondly, in respect of persecuting the truth: For Hypocrites and Atheists are as forward in persecuting the people of God as the Heathen Emperours, which persecuted the Church by the space of 300. yeares. All comes in this, that when the Church should be gathered and built by the preaching of the Gospel, God would have all Papists, Atheists, and Hypocrites shut out.

Moreover, here is the second reason yeclared; why the outward Court should be cast out, and not measured; to wit, because ~~they should tread the Holy City under foot~~, forty and two months: that is, they should persecute the Church all the time of Antichrists raigne. For forty two months in this Verse: and 1260. dayes in the next Verse: and three dayes and a halfe Verse 9. and time, times, and halfe a time, in the twelfth Chapter, the fourteenth Verse, and 1260. dayes, the twelfth Chapter, the sixth verse, do signifie all one thing,

thing, which is the short raigne of Antichrist; for these moneths, these dayes, and these times, do every one of them make three yeares and an halfe, For who knoweth not that forty two moneths make just three yeares and an halfe, and that 1260. dayes, maketh even so much also: and by time he meaneth a yeare, by times, two yeare, and by halfe a time, halfe a yeare. Now the reason why Antichrists raigne is numbered by dayes, moneths and halfe times, and all amounting but to three yeares and a halfe, is to note the short continuance thereof, for the comfort of the Church, as appeareth more fully and plainely in sundry places of this Prophecie, where it is set down in plaine words, that Antichrist should raigne but a short time; for what is five or six hundred yeares in comperison of eternity.

But here the Papists do shew themselves most foolish and ridiculous, in that they would gather from hence, that the Pope is not Antichrist: for (say they) Antichrist shall raigne but three yeares and an halfe, but the Pope hath raigned many yeares, therefore the Pope is not Antichrist.

Now to answer the proposition of their argument taken from this place. First it may be

he answered that this place is not to be understood literally, but mystically; as many other things in this booke.

Secondly, here is a certaine number put for an uncertaine, a definite number for an indefinite, which also is usuall in this booke, as we heard before concerning the sealing of the Tribes, of every Tribe 12000. which maketh 144000. Now no man is so mad as to thinke there were just so many sealed, and neither more, nor lesse.

Thirdly, here is an allusion to *Daniels* weekes, and other propheticallyl computations, wherein somtimes a day is put for a yeare, a weke for seven yeares, as in *Daniels* sevens, and a moneth for thirty yeares. So then I conclude that it is extreme folly to interpret this place litterally. The curious and frivolous interpretations of this place, and such like in this booke, by some writers, I do of purpose omit, as matters untrue, unsound, and unjudiciall; for I only in this booke seeke the sense that is, and not the sense which is not, as hath been said before.

verse 3.

*But I will give power unto my two witnesses, and they shall prophecie 1260. dayes clothed in sackcloth.*

Having set down how Antichrist and his

his company, being thole Gentiles which possesse the outward Court, should tread downe the holy Citty, that is, the true Church of God for a short time, now he commeth to shew, that even in the height and pride of the Popes power and government, yet the Church was not utterly extinct, God did never utterly forsake it, but in all ages, and at all times, God raised up one or other to withstand all Popish proceedings, which is here meant by the two witnesses. For assuredly these two witnesses doe not signifie *Enoch* and *Elias*, as the Papists and some others doe dreame; but they signifie all the faithfull Preachers and Professors of the truth, which in all ages both former and later have opposed themselves against the Pope, his Clergy, his doctrine, his religion, and all his abominable proceedings.

They are called *witnesses*, because they should beare witness unto the truth.

They are said two in number, for three reasons:

First, because they were very few in those dayes when Poperie did so generally prevail; for two is the smallest number.

Secondly, because the law of God doth admit of no lesse number in witness-bearing

ring, as it is written; *In the mouth of two or three witnesses shall every word stand.*

Thirdly, it is an allusion to *Zorobabel*, and *Jehoshua*, which were the two restorers and builders of the Temple after the captivity: Hag. 2. 5. Christ saith here, that *he will give power to his two witnesses*: for no man hath any power in heavenly things, except it be given him from above: and especially to stand fast to the truth in the heat of persecutions and troubles.

It is said, that these two witnesses shall prophesie: that is, preach, declare, and speake. For so Prophecie is taken in the former chapter and last verse: so also in other places of the Scripture.

The time of their prophesying, being 1260 dayes, hath been expounded before.

These two witnesses are clothed in sackcloth, which signifieth that they should lead a sorrowfull life here in this world. For in old time when men did fast and mourne, they did use to put on sackcloth. It followeth then that these faithfull Preachers and witnesses of the truth, did not spend their dayes in mirth, jollity, and worldly pompe and bravery, as did the Popes Clergie, and pompous Prelates of Antichrist.

Now



Now if any man will demand how this may appeare, that there have been alwaies some raised up of God, to write, preach, declare, and speake against the whore of *Babylon*, even then when shee was aloft and reigned as the Queene and Lady of the world: I answer, that Histories are very plentiful in this point; which at large doe shew, that in all countries and kingdomes of *Europe*, there were ever some stirred up to impugne and resist the whore of *Babylon*:

As, *In England.*

*Robert Grosted*, Bishop of *Lincolne*.

An. dom.

*John Wickliffe*, supported by *Edw. the 3.*  
and divers of the Nobility in England.

1293.

An. 1400.

*In Germany.*

*Taulerus* a Preacher.

An. 1354.

*Franciscus Petrarcha*.

1356.

*Johannes de rupe scissa*.

1357.

*Conradus Hager*.

1359.

*Gerhardus Rhidor*.

1359.

*Petrus de Corbona*.

1360.

*Johannes de Poliaco*.

1420.

*John Zisca*.

*In Bohemia.*

*John Husse*.

An. dom.

*Jerome of Prague*.

1414.

*Mathias Parisiensis*.

1416.

O 2

In

1370.

*An Exposition**In Spain.*

An. 1250.

*Arnoldus de nova villa.**In Italy.*

An. 1500.

*Jerome Squavarola, a Monke.**Silvester, a Frier.**In France.*

An. 1160.

*Waldas, of whom came the Walden-*

An. 1252.

*ses, or poore men of Lyons in*

An. 1290.

*France.*

An. 1290.

*Guilielmus de sancto amore.**Robertus Gallus.**Laurentius.**In Ireland.*

An. 1362.

*Armachanus, an Archbishop.**In Suevia.*

An. 1240.

*Many Preachers at once.**In Grecia.*

An. 1230.

*All the Churches of Grecia renoun-  
ced the Church of Rome  
for their abominable Idola-  
try.*

It were too tedious to recite all, which the Stories doe report to have withstood both Pope and Popery, even when it did most of all beare the sway: these may suffice for the understanding of the Text. As for those which have been raised up since the decay and fall of Popery, I mean since Lu-  
thers

thers time, they are so many, and so well knowne, that I need say nothing.

*These are two Olive trees, and two Candlesticks standing before the God of the earth.*

vers. 4.

Here the two witnesses are compared to two Olive trees, because that as the Olive tree doth drop downe his oyle and fatnesse, so the faithfull Ministers doe droppe downe upon the Church the sweet oyle of the Spirit, which is all heavenly and spirituall graces, as the Metaphor of oyle is often so taken in the Scriptures.

They are also compared to two Candlesticks, because that as the candlestick beareth up the candle set upon it, so the Ministers of the Gospel beare up and hold forth the light of Gods word, even in the greatest darknesse.

These candlesticks are said to stand before the God of the Earth: because God beareth rule, not only in heaven, but in earth also, even then when all things in the earth seeme to be most troubled, and the Church militant under greatest persecutions; as now it was.

*And if any will hurt them, fire proceedeth out of their mouthes, and shall devour their enemies: for if any will hurt them, so must he be killed.*

ver. 5.

vers. 6. *These have power to shut heaven that it raine not in the dayes of their prophesying, and have power over waters to turne them into blood, and to smite the Earth with all manner of plagues, as oft as they will.*

Here is shewed, that if any despise the simplicity of these two witnesses, and offer them wrong because of their baseness and contempt in the world, that there is a fire commeth out of their mouth, that is, the fiery and mighty power of the word of God, uttered out of their mouthes, which overthroweth and overturneth their enemies; nay, as fire it consumeth them to ashes: for  
 1 Cor. 10. *the Ministers of the Gospell are armed with ready vengeance against all disobedience. Therefore they be starke mad, and know not what they doe, which oppose themselves against the true Ministers of Christ. For the sword which they fight with, slaieth the reprobates in their soules, though not in their bodies: for the ministry of the word is the favour of death to all unbelievers.*

That which is here spoken of *shutting the heavens that it raine not, and turning the waters into blood*, is an allusion to *Elias* and *Moses*: whereof the one by his prayer shut the Heavens; the other by his rod turned the

the waters into blood. Now the faithfull Ministers of the Gospell are compared to these two, not because they should worke such outward miracles as they did, but because they should be furnished with spirituall power, which is farre greater. For most sure it is, that the invifible and spirituall power, wherewith the Ministers of the Gospell are armed, is very great and glorious, though the world see it not, nor know it not. For the Apostle saith, *The weapons of our warfare are not carnall, but spirituall, mighty through God to cast downe holds, casting downe the imaginations, and every high thing that is exalted against the knowledge of God, &c.* 2 Cor. 10. 6.

*And when they have finished their testimony, ver. 7. the beast that commeth out of the bottomlesse pit, shall make warre against them, and kill them.*

Here is set downe the greater cruelty and bloody tyranny which Antichrist should use against these faithfull witnesses of our Lord Jesus. For although they overcome him with the spirituall sword, which is the fire that commeth out of their mouthes: yet for a time power was given to this Beast that commeth out of the bottomlesse pit; that is, the Pope and his

adherents to murder Gods Saints with the materiall sword: but yet note that Antichrist can doe nothing, till the two witnesles have finished their testimony; such is Gods care and providence for all his faithfull servants.

*And their corps shall lie in the streets of the great City, which spiritually is called Sodom, and Egypt, where our Lord also was crucified.*

By the great City, here is meant *Rome*; and yet not the City onely of *Rome*, but all the *Romane Empire*, power, and jurisdictions, as afterward shall be made manifest. Now the corps and dead carcases, which were murdered and massacred in all Nations by Antichrists tyranny, are here said to lie in the streets of *Rome*, that is, to be cast forth into the open fields, as not worthy the honour of buriall, in all places, countries, and kingdomes within the *Roman Empire* or jurisdiction of *Rome*, as we read to have been in *England, Scotland, France, Ireland, Germany, and Spaine*. And as the Holy Ghost saith, *The dead bodies of thy servants have they given to be meat to the fowles of the heaven; and the flesh of thy Saints unto the beasts of the earth.*

Moreover, it is to be observed, that  
*Rome*

Rome is here compared spiritually, or by a trope, to Sodom and Egypt. To Sodom for filthy; for what City ever was, or is more filthy than Rome, the mother of whoredoms and abominations of the earth. And to Egypt for Idolatry, and keeping Gods people in spiritual bondage. Chap. 12.

Last of all, it is here said, That our Lord Jesus was crucified at Rome; which may seem strange, sith all men know, that Christ was crucified at Jerusalem. But to answer this doubt, we are to understand, that in respect of the place, our Lord Jesus was crucified at Jerusalem: but if we respect the power and Authority that put him to death, he was crucified at Rome: for Christ was put to death by a Roman Judge, by Roman lawes, by Roman authority, by a kind of death proper onely to the Romanes, and in a place which then was within the Romane Empire; And for this cause is here said, that Christ was crucified at Rome.

And they of the people, and kindreds, & tongues, and Gentiles, shall see their corps three dayes and a halfe, and shall not suffer their corps to be put in the grave. ver. 9.

Hitherto we have heard of the rage of Antichrist against the two witnesses: Now  
fur,



further we are to understand of the malice and fury of all his adherents, that is, all Papists, Atheists, and the rest of the blinde people, and seduced multitude, which did allow the Popes cruelty in shedding the blood of the Martyrs; and they doe testifie the allowance and approbation of the Popes fact, and also their owne malice and madnesse against them in this; that they will not vouchsafe them the honour of buriall, but cast out their dead bodies as carrion, or as the dead bodies of Dogges or Swine: thereby shewing that they esteemed them no better than so. Nay, we read that their hellish rage and madnesse was so great and outrageous, that they wreaked their malice upon the dead bones and carkasses of Gods Saints and Martyrs. For their bloody and most malicious mindes could not be satisfied, except they digged up the bodies of Gods witnesses out of their graves, and burnt them to ashes.

Whereas it is said, *They shall see their corps*; the meaning is, that all the blinde people within the Romane Empire should bee eyewitnesses of these things, and not only so, but even great Agents also in the slaughter of Gods people.

*By three dayes and a halfe*, which is halfe a weeke,

weeke, he meaneth all the time of Antichrists raigne, and tyrannicall government, as before hath been shewed. For these three dayes and a halfe, being in propheticall computation three yeeres and a halfe, signifie the same things that the two and forty moneths, and a thousand two hundred and threescore dayes before.

*And they that dwell upon the Earth shall rejoyce over them and be glad, and shall send gifts one to another: for these two Prophets vexed them that dwell on the Earth.* verf. 10.

Here we see how the inhabitants of the Earth, that is, the seduced multitude and blinde people in the time of ignorance, doe greatly insult and triumph over the death of the Lords witnesses; and they doe expresse their joy by sending gifts and presents one to another, as if they had received some great benefits, or had heard the most joyfull newes in the world. And the reason is added, because they vexed and tormented them; meaning thereby, that the preaching of the truth, and the reproofing of their errors, Idolatries, and manifold impieties, was a dagger, and a cosley unto them, they could at no hand endure it; for the preaching of the Gospell

is

is the torment of the World ; and the Preachers the tormenters. These few Preachers thundring against their superstitions, and abominable service of Antichrist, did vex every veine in their heart, and inwardly so wound and lance their consciences, that they could have no rest till they had rid them out of the world. But now having dispatched them, and made riddance of them, they are very crank and jocund.

vers. 11. *But after three dayes and a halfe, the spirit of life comming from God, shall enter into them, and they shall stand upon their feet, and great feare shall come upon them which saw him.* Notwithstanding the rage and fury of the Pope and his followers, yet here is shewed, that they could not prevaile as they desired : for within three dayes and a halfe, that is, when the date of Antichrists raigne was expired, and the time come that Popery must be disclosed by the light of the Gospel breaking forth, there followeth a great alteration : For these two Prophets or witnesses are raised up againe : For he saith, the Spirit of life which came from God, shall enter into them, and they shall stand upon their feet.

This

This may seeme somewhat strange : but it is not to be understood, that they should be raised up bodily in their persons, till the last resurrection : but that God would raise up others endued with the same spirit, which should mightily defend both the doctrine, cause, and quarrell, which their Predecessors had maintained, and sealed with their blood : in whom they should after a sort revive, and live againe, even as *Elias* did revive, and as it were live againe in *John Baptist*, who is said to be endued with the power and the spirit of *Elias*, as it was foretold by the Prophet, and as our Saviour himselfe doth avouch. Now blessed be God, that we live in these dayes, wherein we see with our eyes all these things fulfilled. For when the Pope and his Clergie had murdered *Gerhardus*, *Dulcimus Navarrensis*, *Waldus*, *Nicholaus Orem*, *John Picus*, *John Zisca*, *Wislus Groningensis*, *Armerias*, *Wickliffe*, *Husse*, *Jerome of Prague*, and many Preachers in *Suevia*, and one hundred hoiry Christians in the Country of *Alsatia*, and many other Countries, and of all conditions of men : yet for all that, spight of their hearts, God raised up others in their stead, as *Luther*, *Calvin*, *Zuinglius*, *Peter Martyr*, *Peter Niret*, *Melancthon*,

Bucer,

*Bucer, Bullinger, and their successors, yea the thousands of excellent Ministers and Preachers which are dispersed over all Europe at this day: in whom all the former witnesses doe revive, and as it were stand upon their feet againe. And now a great feare is come upon the Pope and his Clergie, and all his favourites; for they did never so much as dreame of such an alteration: but this is the Lords doing, and it is marvellous in our eyes.*

vers. 12.

*And they shall heare a great voyce from him, saying unto them: Come up hither: and they shall ascend up to Heaven in a Cloud, and their enemies shall see them.*

Here the Lords witnesses, whom Antichrist had murdered, and called, and taken up into heaven, that they may be crowned with glory and immortality, having in the earth fought so excellent a fight of faith as they had: for even as Christ their head was taken up in a cloud to the Heavens, even so his faithfull members are here taken up in a cloud to raigne with him for ever. Moreover, it is here said, that *their enemies shall see them ascending up*: they shall as it were ascend up in their sight: for from the fire and faggot, swords and speares of their enemies, they

they went directly unto God, and the very consciences of their persecutors did witnesse so much; nay some of them being in horrible convulsions of conscience, did not stick to utter it, avouching the innocency of Gods Martyrs: as sometimes *Pilate*, and the Centurion did of Christ. But though they had not beene justified by their enemies, yet are here justified by a great testimony: for the voyce from Heaven, the voyce of God doth justifie them, and cleare them, accounting them worthy to bee called up from the Earth to Heaven, and received to eternall glory. For howsoever the Pope and his Clergie condemned them for Hereticks and Schismaticks: yet here they are justified and cleared by a voyce from Heaven, which is more than the voyces, suffrages, and approbations of all men in the World.

*And the same houre there shall bee a great earth-quake, and the tenth part of the City shall fall, and in the earth-quake shall be slaine in number seven thousand, and the remnant were sore feared, and gave glory to the God of Heaven.*

As he hath shewed before that the world was very joyfull and jocond, when they had

had made dispatch of Gods witnesses : but afterward full of feare and terroure, when they saw what followed : So here in the Verse is shewed, that at the same houre, that is, about the same time when they have persecuted the Saints, & see thousands of others raised up in their stead, and as it were out of their bloud, that there should immediately follow a great earth-quake : that is, horrible commotions, seditions, tumults, and open warres among the Kingdomes and Nations of the world, and amongst all people which should live after the breaking forth of the light of the Gospell; as this day we see with our eyes : For who now in these dayes doth not see and feele this Earthquake ? Who knoweth not what stirres there have beene, and are every where about Religion ? Who is ignorant that all the warres, seditions, treacheries, treasons, & rebellions that are this day in Europe betwixt one Kingdome & another, are especially concerning the matter of Religion ? But mark what followeth : Behold the effect of this Earth-quake ; It is said, that *the tenth part of the City shall fall*. By the City here hee meaneth the great City of Rome, mentioned before, vers. 8. which is therefore called the great City, because



it was the chief city of the Roman Empire, and the very seat of Antichrist. Now then, the sense and meaning of the holy Ghost is, that when there once beginneth to be an earth-quake, that is, broyles, contentions, alterations, questions, and disputations about religion; and that the Popish doctrine, which had so long prevailed in the world, should be called in question; yea, openly preached against, convicted, and condemned, that then *Rome* shall begin to fall, and Romish religion to suffer a great eclipse; yea, the tenth part, that is, some part of the city of *Rome*; I mean, the doctrine and authority of *Rome*, shall bee overthrown. Now this falling of the tenth part of *Rome* was fulfilled within some few yeers after the broaching of the Gospel by *Luther* and his immediate successors; but since it is gone back many degrees, and hereafter it shall still ebb and consume away by degrees, even till it come to nothing: as, God willing, shall be plainly proved hereafter.

Moreover, here is set downe another effect of this earth-quake; which is, that thereby shall bee slaine in number seven thousand, that is, many thousands; for the

P                      number

number of seven is a perfect and universall number, as formerly hath been declared. But the sense of this clause is, that all such as will not yeeld to the Gospel after matters once come in question, and the light thereof breaketh forth, but continue still in their blindnesse and hardnesse, standing out sturdily against the truth, shall feel the heavey judgement of God upon them, and come to miserable and wretched ends; as did here in England, *Stephen Gardiner*, bloudy *Bonner*, and many other such open persecuters in other nations and countries, as the book of Martyrs doth plentifully witnesse.

Last of all, it is said, *that the rest were terrified, and gave glory to the God of heaven*: that is, the elect of God seeing these horrible judgments upon the persecuters of the Gospel, and having their eyes opened through these contentions and broyles about religion, should repent of their former idolatries, blindnesse, and ignorance, should yeeld to the truth, and give glory to the God of heaven, as at this day we see thousands doe, God be thanked. Wee heard before in the time of the Turks murdering army, when the third part of men were slain, that the rest repented not of their idolatry. But now  
(God

(God be praised for it) many doe repent every day, and turne from dumb idols to serve the living God. And therefore, although the times wherein we live be sinfull and troublesome, yet are they golden times and dayes, in comparison of former ages, wherein Antichrist did reign and rule over all. Moreover, from this place may plainly and strongly be concluded, that the Gospel shall prevail more and more in all the kingdomes of Europe, even untill the end of the world. For here wee see it fore-told and prophesied, that in the very last age of the world, and even as it were a little before the blowing of the seventh trumpet, which presently hereupon is sounded, as in the next verses appeareth, many should repent, and give glory to God.

*The second woe is past, behold, the third woe will come anon. And the seventh Angel blew the trumpet, and there were great voyces in heaven, saying, The kingdomes of this world are our Lords, and his Christs, and he shall reigne for evermore.* Vers. 14, 15.

Now cometh the third, the last, and the greatest woe, which is the woe of eternall death upon all the ungodly, both in their soules and bodies for ever in the last judg-

Chap. 10. 6.

ment. The second woe was Turcisme : and this third wo is the last judgment. For it now followeth, that the seventh Angel bloweth the last trumpet ; as our Lord Jesus sware before, that when the seventh Angel should blow the trumpet, there would be no more time. Therefore when we see all things fulfilled which do belong unto the sixth trumpet, it remaineth that we should every hour expect and look for the blowing of the seventh trumpet, and the end of the world. For the holy Ghost telleth us, that when the kingdome of the Pope and the Turke shall fall, and the Gospel be preached in many nations and kingdomes, that then the third woe will come anon, that is, the last judgment followeth presently upon it. Now at the blowing of this seventh trumpet *there were great voyces in heaven, saying, The kingdomes of this world are our Lords, and his Christs, and hee shall reigne for evermore.*

These voyces in heaven are triumphing voyces of Gods elect, who doe exceedingly rejoyce and triumph, that the kingdome of Satan and Antichrist is overthrown, and that the kingdome of God and of Christ is set up, and shall stand for evermore. For

NOW

now all adversary power being overthrown, Christ doth deliver up a peaceable kingdom to his Father, as it is written, *Then shall be the end, when he hath delivered up his peaceable* 1 Cor. I. 15,  
*kingdome to God the Father :* For hee must 24.  
 reigne over the Church militant, till he have trod downe all his enemies under his feet; and when the Son of God hath subdued all things to himselfe, then shall hee be subject to his Father, as hee is the Mediator of the Church, and yet reign with his Church triumphant for evermore.

*Then the four and twenty elders which sate before* Verse 16.  
*God on their seates, fell upon their faces, and worshipped God.*

*Saying, Wee give thee thanks, O Lord God* Verse 17.  
*Almighty, which art, which wast, and which art to come : for thou hast received thy great might, and hast obtained thy kingdome.*

These four and twenty elders do signifie Chapt. 4.  
 all the elect, both of Jewes and Gentiles, as wee have heard before ; which all in most suppliant manner doe worship the onely everlasting God, even in the Church triumphant, and doe greatly rejoyce, and give all praise and glory unto him, because now he hath received the kingdome, the power, and

the glory, both Pope, and Turk, and Emperor, and all his enemies being subdued under his feet.

Verse 18.

*And the Gentiles were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the Prophets, and to the saints, and to them that fear thy name, and to small and great, and shouldest destroy them which destroy the earth.*

Now he mentioneth the wrath and vengeance which is to be powred forth upon all the wicked at the last day, and also the reward of the godly. For whereas he saith, *The Gentiles were angry, and thy wrath is come, and the time of the dead, that they should be judged*; the sense and meaning is, that all the profane enemies of the Church, which had their time in which they were angry with Gods people, and in their wrath did afflict and vex them very sore, should now be judged and condemned in Gods wrath: for now the day of his wrath and vengeance is come, wherein hee will destroy them that destroyed the earth, and seemed to carry all before them; and where also he will give a full recompence of reward to all his faithfull worshippers, both small and great,

great, both preachers and professors of his Gospel.

*Then the Temple of God was opened in heaven, Verse 18. and there was seen in the Temple the ark of his covenant, and there were lightnings, and voyces, and thundrings, and earth-quakes, and much haile.*

This is a further amplification of that which is set down in this former verse. For now hee saith, that *the Temple of God should be opened in heaven*: that is, an open door and passage should be made through Christ, for all the elect to enter into Gods everlasting kingdome, and reigne with him and his Angels for evermore. By *the arke of the Covenant*, is meant Christ, who is said here to be seen in the Temple, or kingdome of glory, because through his mediation onely (in whom the covenant of peace is established with his Church) the twenty four elders are made partakers of their crownes, and enter in with him and his Angels into the everlasting Temple made without hands, and eternal in the heavens. But on the contrary, here is said, that *there were lightnings, thundrings, &c.* that is, most horrible vengeance and wrath powred down upon all reprobates in hell-fire for evermore. For when it shall be



said to all the faithfull, *Come yee blessed, &c.* then also shall it be said unto all unbelievers : *Goe ye cursed into hell-fire, &c.*

Now for warrant of this exposition of the last verse, that the Temple in heaven is to be understood of the kingdome of glory, look chapter 15. verse 5, 6, 8. chapt. 16. verse 1. The reason hereof is, that as the doors of the Temple of *Jerusalem* being set open, Gods people entred in and worshipped : so the everlasting gates of the new *Jerusalem*, and celestially Temple being set open by Christ, all the elect do enter in, and worship God without wearinesse, even as the Angels, for evermore.

That the ark of the covenant is taken for Christ, see 2 *Samp.* 6. 2. *Psal.* 78. vers. 61, 62. This ark of the covenant, that is, Christ, is here seen in the Temple, because Christ hath already taken possession of heaven as Mediator and Head of the Church, and now doth set open the kingdome of heaven to all beleivers, that through him they may have free access thereunto, as it is written, *that through him onely we have an entrance unto the Father.*

Eph. 2. 28.

That by *thundrings*, *lightnings*, *earth-quakes*, *hail*, is meant that horrible vengeance  
and

and wrath which is powred forth upon all the ungodly, see *Psal.* 11. verse 6. Let this briefly suffice to satisfie the conscience of the reader. And thus much concerning the second vision contained in these eight chapters going before : wherein we have heard all things expounded that doe belong unto the opening of the seven seales, and the blowing of the seven trumpets, that is, all notable things which were to fall out from the Apostles times unto the end of the whole world.

## C H A P. XII.

NOW having finished the second vision, we are come unto the third, contained in all the chapters following, even unto the end of this book. Wherein divers things which were obscurely and darkly set down in the former vision, are more plainly and fully opened and expounded : so that this third vision is as it were a Commentary or more cleare exposition of sundry things contained in the second vision. But especial-  
Chap. 6.  
ly of the persecuting Roman Empire mentioned in the opening of the second seal, and also of the Papacy mentioned at the blowing  
ing

Chapt. 9.

ing of the first trumpet. But the generall sum of this third vision is a lively painting out of the malignant Church, and the great upholders thereof, the Divell, the Roman Emperor, and the Pope. It sheweth also the rising and falling of the Roman Empire, and the rising and falling of the Papacy. It sheweth also the utter overthrow of both together, with the eternall condemnation of the Divell which set them all awork to fight against the Church. Last of all, it sheweth the eternall felicity of the Church, and the unconceivable happinesse of all Gods chosen in the heavens for evermore. The principall drift of this twelfth chapter is to set forth the nature of the true, visible, and militant Church here on earth, whose head is Christ Jesus: and also the false malignant Church, whose head is the Divell; together with the continuall enmity and war which is alwayes betwixt them.

This chapter may very fitly be divided into five parts:

The first is a description of the Church.

The second is a description of the Divell, the Churches enemy.

The third containeth the Churches battell with the Divell, and her victory.

The

The fourth sheweth the joy and triumphs of the godly in the Churches victory over Satan.

The fifth and last sheweth the fury and malice of Satan, who, although he was foiled in battel by the Church, yet would not give over, but continued persecuting the Church in her members, and making war against the remnant of her seed.

*And there appeared a great wonder in heaven :* Verse 1.

*A woman clothed with the Sun, and the Moon was under her feet, and upon her head a crown of twelve stars.*

First, the holy Ghost calleth the matters of this chapter *a great wonder*, to stir us up to attention; for men are much moved with wonders: and a wonder indeed it is in the literall sense, to see a woman clothed with the Sun, &c. but a far greater wonder in the spirituall sense, as we shall hear; and the greatest wonder of all, that a poor weak woman should encounter with a great red Dragon, and overcome him. It is said to be *a wonder in heaven*, because the Church here in vision appeareth not upon the earth, but in heaven, in as much as her birth is from heaven, her inheritance in heaven, and her conversation in heaven.

The

The Church is here compared to a woman, as in the 45. *Psalme*, and the whole booke of the *Canticles*, and that for three reasons.

First, as a woman is weak and feeble, and in law can doe nothing of her selfe without her husband; so wee of our selves are weak and feeble, and in matters of Gods law and worship, can doe nothing without our husband Christ, as hee saith, *Without me yee can doe nothing.*

Secondly, as a woman through the company of her husband is fruitfull, and bringeth forth children: so the Church by her conjunction with Christ and his word, doth bring forth many children unto God.

Thirdly, as the love and affection of a woman is to her husband, as *Genesis*, chapter 2. verse 16. so the love and affection of the Church is altogether to Christ, and Christ to her.

*This woman is clothed with the Sunne* that is, the Church is clothed with Christ the Sunne of righteounesse, as the Prophet speaketh.

*The Moon was under her feet.* Whereby is meapt, that the Church treadeth under her feet all worldly things, which are compared

pared to the Moon for their often changes, waxings, wainings, and increasings, decreasings, continuall mutations, and uncertainties. The Church treadeth all transitory things under her feet : that is, shee maketh light account of them, she regardeth them not in comparison of heavenly things : For he that is clothed with the Sun, careth little for the light of the Moon.

Shee hath upon her head a crown of twelve starres : which signifieth that the Church is adorned and beautified with the doctrine of the twelve Apostles ; that is, the doctrine of the Gospel, as it were with a crown of gold, of pearl, and precious stones. For the doctrine of the Gospel is the crown of the Church.

*And shee was with child, and cryed travel-  
ling in birth, and was pained ready to be deli-  
vered.* Verse 2.

The Church is said to be with child after shee hath conceived the immortall seed of the Word by the ministry of the Gospel, as the Apostle saith : *In Christ Jesus* 3 Cor. 4. 15. *I have begotten you through the Gospel : And to the Galatians, O ye little children, of whom I travell in birth againe till Christ be formed in you.*

Gal. 3. 19.

It is not onely said, that this woman was with child ; but also, that she was very near her time, ready to bring forth, and to be delivered, and that she cryeth in travell. Now the child which she bringeth forth is Christ Jesus, as appeareth in the fifth verse, for there it is said of him, that *he should rule all nations with a rod of iron.*

Now although Christ was born but of one member of the Church, which is the Virgin *Mary* : yet may it be said, that the whole Church, which was before his coming, did even travell with paine to bring him forth, because they had, through faith in the promises, a longing and fervent desire and expectation of his coming. For from the first promise made to *Adam*, and afterward renewed to *Abraham* and his posterity, the Church stood in a continuall expectation of the promised *Messias*, looking wishly every day when hee should be actually exhibited to the world. For which cause here she is said to cry, *travelling in birth*. And not unfitly also may the Church be said to cry travelling in birth, when, through many persecutions and afflictions, shee bringeth forth children unto God by the ministry of the Word. For the Church bringeth forth



no children at ease, but with hard travell, and much ado, having so few friends to help her, and so many enemies against her, as anon we shall hear.

*And there appeared another wonder in heaven : Verses 3.4.*

*For behold, a great red Dragon having seven heads, and ten horns, and seven crowns upon his head.*

*And his taile drew the third part of the stars of heaven, and cast them to the earth. And the Dragon stood before the woman, which was ready to be delivered.*

Now wee are come to the description of the Churches great and capital enemy, which is the Divell : who, because he studieth and laboureth continually to impeach the good estate of the Church in heavenly things, to deject her from her dignity, and dispossesse her of her inheritance, therefore here in a vision he is said to appear in heaven : for he meddleth with the Church in and about heavenly things, practising to pull her out of heaven, from whence shee came, and whither she must return, even to cast her into hell and condemnation with himselfe, if it were possible. The Divell is compared to a Dragon, for his fury and felnesse ; to a great Dragon, for his power and might ; and  
a red

a *red Dragon*, for his bloody cruelty, malice, and madnesse against Christ and all his members.

His *seven heads* signifie his manifold sleights and subtilties, wherein he is a crafty matter.

His *ten horns* signifie his dreadfull power. For who knoweth not that hee is stronger then any other creature, having not lost his strength by his fall, but remaineth as strong as an Angel of light.

His *seven crowns upon his heads* do signifie his manifold victories over the world. For he hath from time to time, and from age to age got so many conquests of the world, through his sleights and power, that now he is the god of the world, as the Apostle saith, and reigneth as king over them.

The Dragon hath a monstrous tail both for length and strength: for it is so long that it reacheth up to heaven, and so strong, that it brusheth down many stars from thence. That is, the Divell through ambition and covetousnesse, and other fleshly lusts, doth pull down many ministers, which shined in doctrine and life as the starres of heaven, even unto the earth, where they have lost their brightnesse and glory, and shine as  
much

much as the Moone in a mist.

Moreover, it is said, that the Dragon stood *Verse 4.*  
before the woman in travail, to devour the child  
as soon as it was born. Wherein wee are to  
observe the malice and fury of Satan, in  
that he watcheth so narrowly to devour the  
blessed Seed, even the Saviour of the world;  
so soon as he was born. And for this cause  
he stirred up *Hored* the king subtilly to seek  
him out by the wise men, that hee might  
kill him: and afterward most cruelly pra-  
ysed the same, by murdering so many in-  
nocents. But this is alwaies a generall truth, *Matth. 2.*  
that Satan seeketh to smother not onely  
Christ, but every member of his in the cra-  
dle; yea, to blast them in the bud, before e-  
ver they come to fruit or flower.

So shee brought forth a man-child, which should *Verse 5.*  
rule all nations with a rod of iron; and  
that her child was taken up to God and his  
throne.

Notwithstanding the malice and watch-  
fulness of Satan, yet the Church bringeth  
forth Christ, which should rule and over-  
rule all nations with a rod of iron; that is,  
the scepter of his Word, as it is in the second  
Psalme: and with the rod of his mouth, as  
the Prophet speaketh.

Q

More-

Ila. 11. 4.

Moreover, it is said, that this *child was re-  
ken up unto God and his throne.* That is,  
Christ by his resurrection did take posses-  
sion of his chaire of estate in despite of He-  
rod, Pontius Pilate, the Priests, the Pharisees,  
and all other his enemies, which sought to  
keep him down : and now he being ascen-  
ded unto heaven, doth draw all his members  
unto him, in despite of the Divell and all  
his imps.

Verse 6.

*And the woman fled into the wildernesse, where  
shee hath a place prepared of God, that they  
should feed her there a thousand two hundred  
and threescore dayes.*

Now after the womans child was set in  
safety, here is shewed what became of the  
woman her selfe : to wit, that shee was so  
fore pursued by the Scribes and Pharisees,  
and by the Priests and Elders, that shee was  
faine to fly into the wildernesse. The naturall  
sense and meaning of this place is, that when  
the Church began to grow after Christs as-  
cension, and the number of the Disciples to  
increase exceedingly, as wee read in the se-  
cond of the *Acts*, Satan did so greatly ma-  
ligne it, and began to be in such a rage, that  
he would have eaten them up all at a bit, and  
rooted them out at once, that so the woman  
might

might have no more being in the earth. And therefore we read, *Acts* 8. that after the stoning of *Stephen*, there was such a persecution raised up against the Church by the high Priests, the Princes of the Jewes, the Pharisees, & all that cursed crew, that all the Apostles and Disciples of Christ were scattered and dispersed here and there in the heathen countries, and amongst the heathen people, which here are called the *wildernesse*, that is to say, a ground untilled, desolate and barren of all fruits of godlinesse.

But now may some man say, How shall the Church do in the *wildernesse*? how shall she live? how shall she be sustained? There is no tilling, no sowing, no planting, there groweth no corn, there is nothing to be had either for food or raiment. Here it is answered, that God prepared a place for her, where she should be fed; God took up an inn for her: shee wanted neither food nor raiment in her persecutions and troubles. Which teacheth, that God doth alwaies provide for his own, even in great miseries, scarcities, famines, banishments and persecutions; as sometimes hee did for *Elias* in the time of dearth, and for the children of *Israel* in the *wildernesse*.

The time wherein the Church was fed in the wilderness, was a thousand two hundred and threescore dayes: that is, during the time of her persecutions, as before hath been shewed, chap. 11. verse 2.

Verſ. 7, 8.

*And there was a battell in heaven, Michael and his Angels fought against the Dragon, and the Dragon and his angels fought.*

*But they prevailed not, neither was their place found any more in heaven.*

Now wee are come to the third part of this chapter, which is the battell betwixt Christ and the Divell. For whereas the Dragon could not smother Christ in the cradle, as hee endeavoured, and so deprive the Church of all her happinesse for ever; now he proclaimeth open war, both against Christ and all his members, plotting and purposing to oppugne the very salvation of the Church, though it be founded in Christ. Wherein hee sheweth both his impudency and furious madnesse. *Michael* here signifieth Christ, as in *Daniel*, chap. 10. verse 13. This name is given to Christ in *Daniel*, because hee is the first of the chiefe Princes: that is, hee is the head of the Angels, who are chiefe Princes, as the Apostle affirmeth.

Col. 1. 16.

That

That Christ hath his Angels joyned with him, is not to note any weaknesse or want of strength in Christ alone to overcome his enemies, but to shew, that as Christ effecteth great wonders in the world ; so for the most part he doth it by instruments and meanes : as sometimes Angels, sometimes men. But here, specially it meaneth the Apostles, and their successors : yea, and at this day all Christian kings, princes, and potentates of the earth, and all others, which take part with Christ against the Divell and his instruments.

Well, here wee see that these two Generals and grand Captains, *Michael* and the Dragon, doe master both their armies, joyn battell, and fight a pitched field, the event and successe whereof is this, that the Dragon and his Angels goe downe. O blessed successe may wee say ! For if the Divell had prevailed, it had been woe to us : sith this battell was about, and concerning the very salvation of mankind by Christs death and resurrection. We know how the Divell set upon Christ alone to tempt him unto sinne, that so hee might overthrow the worke of our redemption, supposing in this combat or monomachie to have got the day : but



he prevailed not. Afterward, how strongly did hee oppugne him by his Angels; I mean, the Scribes and Pharisees, the high Priests and Elders of the people; yea, all the Divels in hell, and his whole infernall army, not only in murthering and crucifying his naturall body, but also in using all forcible and cunning meanes to keepe him downe, that hee might never rise up again; as the great stone upon his tomb, the sealing of it, the watch set to keep it? For the Divell knew right well, that if Christ rose againe, he should lose the field: For the resurrection of Christ is our actuall justification, And

Rom. 4.25. *Christ was mightily declared to be the Sonne of God by his resurrection from the dead.* Well, doe the Dragon and his angels what they can, yet Christ is risen againe, and hath spoiled principalities and powers; yea, all the infernall army, and hath made a shew of them openly, and hath led them all in triumph upon his crosse: so that we see in this first and greatest battell, the Divell hath the foyle. And it is further said, *that this Divell and all his angels were cast out of heaven, and their place was no more found:* which is not to be understood of their first casting out of heaven immediately after their creation:

for at that time they were no Divels, nor enemies to the Church, but Angels of light; but now since their fall, and since they were Divels: they are said to be cast out of heaven, not because they ever came in heaven since they were Divels, but because they can no longer impeach the Church touching her blessed estate in heaven. They are without all hope to dispossesse her of her inheritance; for that is ratified & made sure unto her in the death and resurrection of Christ. And for this cause it is said, that the Divell hath no more to doe in heaven; that is, hee cannot for his heart overthrow the salvation of Gods children. *For who can lay any* Rom. 8.33. *thing to the charge of Gods chosen? It is God that justifieth, who shall condemn? It is Christ which is dead, yea, or rather, which is risen againe, &c.* True it is indeed, that this battell is said to be in heaven, that is, about heavenly things; yea, about the highest points of heaven, which is salvation or damnation: for the Divell upon this very point hath from the beginning mightily wrestled and struggled with the Church, and doth even untill this day: but blessed be God that hee cannot, nor shall not prevail against any one of Gods elect. For our Lord Jesus saith, *I*

John 10. 28.

give unto them evernall life, and they shall never  
perish, neither shall any take them out of my hand:  
my Father which gave them mee is greater then  
all. Neither shall any pluck them out of my hand.  
Againe, All that the Father giveth mee shall  
come unto me. And this is the Fathers will which  
hath sent me, that of all which hee hath given me  
I should lose nothing, but should raise it up againe  
at the last day.

Mat. 16.

Verse 9.

Now further wee are to observe, that as  
Christ in his own person hath once prevailed  
in the main battell against the Divell, so his  
Church militant shall likewise alwaies pre-  
vail through him: For it is written, The gates  
of hell shall not prevail against it.

And the great Dragon, that old serpent called the  
Divel and Satan, was cast out, which deceived  
all the world: He was even cast into the earth,  
and his Angels were cast out with him.

Now, because the divel cannot overthrow  
the salvation of Gods elect, he is said to be  
cast out of heaven into the earth: that is, a-  
mongst earthly and carnall men, that he may  
exercise his tyranny, and wreak his malice  
upon them. For he hath power given him to  
tyrannize over them at his pleasure, and the

Ephes. 2.

Apostle saith, he worketh in the children of dis-  
obedience, and taketh him captive to do his will.

307

Then

Then I heard a loud voyce in heaven, saying, Verse 10.

Now is salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before God day and night.

Here is the triumphant song of victory, which all the Saints and Angels do sing unto God, praising and magnifying his power, and the power of his Son Christ, for overcoming the Dragon, and giving the victory to the Church through Christ. For now with great joy and loud voices they sing and say, that the Churches salvation is sealed and made sure unto her for ever. It can never be shaken. The divell is foiled and cast down into the earth.

These songs of joy after great victories are of great antiquity in the Church; as we read of the children of Israel after the overthrow of *Pharaoh* and his army in the red sea; of *Deborah* after the great victory over *Sisera*; of the women that sung after the victory of *Goliath* by *David*.

The Divell is called the accuser of the brethren for two causes: First, because hee accuseth Gods elect of much sinne, and calleth for justice against them day and night at Gods hands, that they might be condemned

ned upon such articles as he is able to prove against them: for hee knowing right well that the Judge of all the world is a just God, and must needs deale uprightly, doth daily urge him to doe justice unto sinners, being willingly ignorant that all Gods people, though sinners, are cleared and discharged in Christ.

Another reason is, because of the calumniation, reproaches and slanders which in all ages, at all times, and in all places and countries he hath alwayes unjustly raised up against the true worshippers of God.

Verse 11.

*But they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death.*

Here is shewed, that the Churches victory over Satan and hell is not through any power or might of her owne, but by the blood of the Lamb, and the word of the testimony; that is, the word of God, which they witnesse, professe, love, and stick unto even unto death.

Verse 12.

*Therefore rejoyce ye heavens; and ye that dwell in them; Woe to the inhabitants of the earth, and of the sea: for the Divell is come downe unto you, which hath great wrath, knowing that he hath but a short time.*

Here

Here againe the Saints and Angels, and all the blessed company of heaven are called upon, and exhorted to rejoyce, because the Divell and his angels are cast out, and the elect have the victory over him through the blood of the Lamb; and because the salvation of the Church is sealed up, and God onely reigneth through Christ. Which all are matters of so great moment, that not onely the Church militant is stirred up to rejoyce herein, but even the Church triumphant also, that is, the spirits of just and perfect men. But on the contrary, here is fearfull woe denounced against the *inhabitants of the earth, and of the sea*; that is, all Papists, Atheists, worldlings, and reprobates. For sith hee cannot have his will of the Church, yet hee will have his will, and wreak his malice upon them, by hardning their hearts, and blinding their eyes, and making them his slaves and vassals, to fight for his kingdome against Christ, against his Church, against all goodnesse, and all good men. Therefore is added, why the Divell is in such a rage with the world, and cometh upon them in so great wrath and fury; to wit, because *hee hath but a short time*: that is, because his kingdome draweth

to an end, therefore he doth so bestir him.

Vale 13.

*And when the Dragon saw that he was cast unto the earth, he persecuted the woman which had brought forth the man-child.*

Now the Divell seeing himselfe cast out of heaven, so as he cannot impeach the salvation of the Church, he raiseth up horrible persecutions against her by his instruments here in the earth, labouring to root her out if it were possible: for being overcome of the head, he doth now with might and main set upon the body, and what horrible storms he hath in all ages, specially in these last daies, raised up, and daily doth raise up against the Church, both the Scriptures and all Church-stories do abundantly declare.

Vale 14.

*But to the woman were given two wings of a great Eagle, that she might flye into the wilderness, into her place, where she is nourished for a time, and times, and halfe a time, from the presence of the Serpent.*

These two wings do signifie all the waies and means of evasion which God gave to his Church, when he delivered her from the hands of her pursuers and persecuters: and also her swift flight from them and all their malicious practices. For although the Church cannot absolutely fly from the presence



sence of the Divell with her Eagles wings; being so unspeakably swift as he is ; yet after a sort shee is said to fly from him and his presence, when the power of the tyrants and persecuters which he raised up, cannot overtake her, to murder and kill her. But as touching her flight to the wilderness, and her lodging and nourishment there by Gods providence, in the midst of all penury and extremity , wee have sufficiently heard before in the sixth verse, and therefore here I surcease to speak any further of it. As concerning the space and continuance of her nourishment in the wilderness, which is here set downe to be *a time, and times, and halfe a time* ; it is the same with the thousand two hundred and threescore dayes mentioned in the sixth verse ; and the twenty four moneths mentioned chap. 11. verse 2. and the three dayes and an halfe, mentioned chap. 11. verse 6. as before hath been shewed.

*And the Serpent cast out of his mouth water as- Verse 15.  
ter the woman like a floud, that he might cause  
her to be carried away of the floud.*

Now the Church being secretly hid, and nourished by Gods providence in the wilderness, so as the Divell and his instruments

ments cannot find her out or come at her, hee taketh another course, and casteth about another way to annoy her; and that is, by casting a flood of water after her to drown her withall: whereby is meant the innumerable lies, reproaches and slanders, which hee raised up by sundry hereticks against her in all ages; as the Arrians, Donatists, Papists, and such like, and all to bring her into the hatred of Princes, Potentates, and all that were in love with her, that fith otherwise he could not prevaile against her, yet at least he might utterly sink her in this gulf of reproaches.

Verse 16.

*But the earth help the woman, and the earth opened her mouth, and swallowed up the flood which the Dragon had cast out of his mouth.*

The same God which first delivered the Church from the violence and fury of Satan, and afterwards cast him out of heaven, and gave her victory over him; and after that again miraculously hid her, and preserved her in the wildernesse, doth not now at a dead lift forsake her, nor suffer her to be drowned in this flood of reproaches, and unjust calumniation, which the Dragon cast up after her; but causeth the earth to help her, and to swallow up the flood: That is, he useth all

all creatures in the earth to help his Church: and not only so, but also he stirreth up many earthly and carnall men to defend the Church, and to take part with her against her enemies, as sometimes hee did *Cyrus*, *Ebedmelech*, *Nebuzaradan*, *Gamaliel*, and sundry others, whose power and policie hee used for the good of his Church, and for the drying up of that floud of reproaches, which Satan hath in all ages cast up against her. And, God be thanked, we see at this day, that this floud of slanders and calumnies, which Papists and Atheists cast out against the Church and her particular members, doe dry up daily, and shall dry up more and more, being drunk in by the earth. And the Church doth stand still unmoveable, and shall stand and continue even unto the end of the world.

*Then the Dragon was wroth with the woman, Verse 17. and went and made warre with the remnant of her seed, which kept the commandments of God, and have the testimony of Jesus Christ.*

Here we see there is no end of the Divels malice; he is infatigable in mischief: though he have never so many foiles, yet he will never give over, but begin again. For where-

2 King. 11. 2.

Gen. 3. 15.

as he could not prevaile against the woman, to cast her out of heaven by impeaching her election and salvation in Christ, nor yet soe her out of the earth by persecutions, being hid in the wildernesse, and locked up in the privie chamber of Gods providence, as sometimes young *Joash* was locked up in the Priests chamber from the fury of *Athalia*: now hee goeth another way to work, and setteth upon her in her seed and posterity, which remain in the earth unto this day. So that now, sith he cannot do what mischief he would against the Church, yet will he do what he can: seeing he cannot wound her in her head, yet will he bite and pinch at her heel, as it is written, that *hee should bruisse her heel*. And as it is the malice of Satan against the Church; so is the rage and fury of all his members, even all the wicked and ungodly, against the true worshippers of God. They are restless in malice and mischief: if they cannot vex them one way, they will try another: if they cannot touch them in their lives, yet will they molest them in their goods and good name: if they cannot do what they would, yet will they doe what they can: they will never give over: if they can spight them in the least thing that

is,

is, they shall be sure of it. For they are as full of venome as a toad, and as full of malice to Christ as an egge is full of meat.

*And I stood on the sea sand.*

Verse 13.

Now John affirmeth that hee stood upon the sea sand to behold the Beast which riseth out of the sea in the next chapter, or else because the Greek word may be of the third person, which is, He stood; that is, the Dragon stood; it may bear this sense, That the Divell stood upon the sea sand, as it were working and framing out of the sea his chief instrument, which is the Beast, now following to be spoken of.

Esdras

### CHAP. XIII.

WE have heard in the former chapter the description of the Church, & of her arch-enemy the Divell, and of the battel betwixt them, with the successe thereof. Now in this chapter wee are to hear of the Dragons two great instruments, whereby hee fighteth against the woman: that is, the Roman Empire, and the Papacy. For by these two, as it were his two hands, he hath in all ages, from the Apostles time to this day, most cruelly assailed & afflicted the Church. Therefore the main drift of this chapter is to

R

describe

describe at large these two beasts, together with all their beastly proceedings. So that this chapter may fitly be divided into two principall parts.

The first is a description of the Roman Monarchy, when it was at the highest pitch, unto the 11. verse.

The second is a description of the Papacy, when it was in his pride and exaltation, in all the verses following unto the end of this chapter.

In the first of these two maine branches the Roman Empire is diversly described:

First, the pedigree thereof.

Secondly, of her 7. severall governments.

Thirdly, of her great and out-stretched power.

Fourthly, of her victories.

Fifthly, of her blasphemies.

Sixthly, of her fury, rapine, and pride.

After this is set down the wound which was made in the Empire, with the curing of the same.

Lastly is set down the great and admirable power and authority of the Roman Empire, which ruled over a great part of the world, and had many nations subject unto it, especially when the Popes were the heads thereof.

Verse 1.

Verse 2.

Verse 3.

Ver. 4. 5. &c.

In

In the second main part is the Papacy very lively described.

First, from the pedigree thereof, which is Verse 11. of the earth.

Secondly, from the Civill and Ecclesiasticall power thereof, which is pretended to come from Christ; although in truth it is of the Divell.

After this is set downe, that the Papacy Ver. 12, 13. should be as mighty, and perform as much in the service of the Dragon; against God, as ever the Empire of the Heathen could doe; both by authority, and force; and especially by lying wonders.

Then it is shewed that as the Papacy did Verse 14. in substance of matter set up; and restore a-

gain the old Roman tyranny to be worshipped and wondred at; so hath it framed an Hierarchy or Ecclesiasticall government, af-

ter the very forme and president of the Verse 15. ancient Roman tyranny; which is indeed so

like it, that it is called the lively image thereof: and hee hath by his Clergy and their

jurisdiction, put such life and spirit into Verse 16, 17. this Image, that it spake with authority

and power in all countries and kingdomes; in so much, that whosoever would not sub-

mit himselfe therunto, and both professe  
R 2 and



and practise Popery, and yeeld himself wholly to the Papacy, he should die for it.

Last of all is described & discovered from the numerative letters of the name of the second Beast, both who hee was, and from whence he shall spring.

Verse 3.

And I saw a beast rise out of the sea, having seven heads and ten horns, and upon his horns were ten crowns, and upon his heads the name of blasphemie.

Rom. 13.

First, we are to understand that a beast in the Scripture doth signifie a Kingdome, or Monarchy; and that not in respect of the civill power thereof, which is of God, as it is written, *There is no power but of God*: but in respect of the tyranny, crueltie, ambition, pride, and other such like beastly qualities thereof, which are of the Divell: and therefore this beast is said to ascend out of the bottomelesse pit, chap. 17. ver. 8.

Dan. 7. 17.

This word *beast* is thus taken in the seventh of *Daniel*, where the three great Monarchies of the Babylonians, Medes, and Persians, and of the Grecians, are compared for their pride, rapine and cruelty, to a lion, a bear, and a leopard. The Angel in that chapter saith expressly, that these beasts were Kings, that is, Kingly Governments or Dominions.

By

By the beast in this place is meant the Roman Monarchy, not in regard of the civill power thereof, but especially in respect of the tyranny of it, in oppressing the Church.

By the sea here is meant the troublesome state of the nations; as it is taken, chap. 4. ver. 6. and chap. 2. ver. 1. For from the boiling and broyling estate of the former kingdoms and heathen nations, which were as a raging sea, did the Roman Empire spring up, all stories do witnesse. And the Prophet Daniel doth clearly teach, that through the division of the Greek Empire, which fell out in the successors of Alexander the Great, especially betwixt his two Captains, Ptolemy and Seleucus, this Roman Monarchy by degrees made a head, till at last it came to this pitch, which now we shall hear of.

Dan, 10, 11.

By the seven heads of this beast, are meant the seven severall governments of the Roman Empire. First, by Kings. Secondly, by Consuls. Thirdly, by Decemvirs. Fourthly, by Dictators. Fifthly, by Triumvirs. Sixthly, by Emperors. And lastly, by Popes, as hereafter shall more plainly appear.

Chap. 17. 9.

By the ten horns of this beast is meant the great power and large dominion of the Roman Empire; or, as the Angel himself doth

Chap. 17. 1.

expound it, thereby is meant ten kings, that is, many kingdomes which should be subject to the Roman Monarchy, and wherein in very deed the power and strength of the Empire did consist. For by these Horns the Roman Empire did not onely push down other Nations: but especially dosse against the Church, and as it were cruelly gore the sides thereof.

Now then we see that the Roman Emperors, both in horns and heads, were like their father the Divell, or the Dragon.

By the ten crowns upon his ten horns, are meant his great and manifold victories over other countries and kingdomes.

The hornes of the beast are said to be crowned, and not his heads, because the Roman Empire hath alwaies more prevailed by power then by policy, by strength then by subtilty. But the Dragon hath his heads crowped, and not his horns, because he hath alwaies done more hurt by policy, then power; by subtilty, then strength. One thing in all this is greatly to be heeded, that the holy Ghost in this chapter doth specially speak of the Roman Monarchy, as the Popes were heads thereof; or as it was under the dominion of the Popes in their pride,  
when

when as the Emperors were almost troden under foot ; and not simply and solely as the Emperors were heads thereof.

Moreover, it is said, *that upon the seven heads of this beast was written the name of blasphemy.* For, besides the blasphemies of *Caligula, Nero, Domitian, Dioclesian, Julianus*, and the other old heathenish and persecuting Emperors, which have arrogated unto themselves divine honour, wee shall anon hear of the surpassing blasphemies of the Popes against God and all goodnesse. Vers 4.5.

*And the beast which I saw was like a Leopard, and his feet like a Bears, and his mouth as the mouth of a Lion, and the Dragon gave him his power, and his throne, and great authority.* Verse 2.

Here the Roman Empire is described of the likelihood of qualities which it had with the other three Empires going before it. For first, it is compared to a Leopard for swiftnesse to prey upon others; and also for fiercenesse and subtilty, as did the Greeke Monarchy. Secondly, it is compared to a Beare for rapine and ravening, as the Monarchy of the *Medes and Persians*. Thirdly, it is compared to a Lion for pride and insolency, as the Monarchy of the *Chaldeans*.

deans. So then, by this description it is very clear, that this beast signifieth the Roman Monarchy, because it containeth in it the whole power of the other three Empires: and is here described as a compound of divers beasts, yea, as a very monster of monsters, having the body of a leopard, the feete of a beare, and the mouth of a lion.

Moreover, it is said *that the Dragon gave his power, and his throne, and great authority.* Which plainly sheweth, that the power and authority of the Roman Empire is of the Divell, in respect of the evill qualitie thereof; that is, fraud, rapine, and oppression. In which respect it is said to ascend out of the bottomlesse pit, as was declared before. But the substance of it, and the government it self was of God. For the powers that be are ordained of God, as saith the Apostle.

And I saw one of his heads, as it were wounded unto death: but his deadly wound was healed, and all the world wondred, and followed the beast.

Here *John*, in a vision, seeth one of the seven heads of the beast almost wounded unto death. There be divers and differing opinions

opinions of the learned touching this wound of the Empire, both when it should bee, and how, and by whom. Some understand it of the death of *Julius Caesar*: some of *Nero*: some of the oppression of the *Goths* and *Vandals*: some of the great prevailing of *John Husse*, and *Jerome* of Prague, in the greatest part of *Bohemia*. But to let all these passe, if wee doe wisely consider and weigh with our selves, that by a beast in this place, is not meant any lawfull administration of government, but a tyrannicall power in persecuting the Church, we shall find that a head of the beast was then wounded, when *Constantine* the Great slew *Maxentius* and *Licinius* the two last persecuting Emperors, set up true Religion, and brought peace to the Churches. For hereby the Roman Empire was greatly wounded, as touching the tyranny of it. The holy Ghost doth not set down which of the seven heads were thus wounded, but in generall saith, one of them. Now it is very probable that hee meaneth the sixth head: For wee doe not read of any such wound in the former five which were past. Neither can it bee understood of the seventh head, which was the Papacy, because it received

no such wound as yet. It followeth then that the wound was in the sixth head; that is, in the Empire. But we read of no Emperor that did so wound the beast, as did *Constantine* the Great. And therefore it is very probable, nay, an hundred to one, that the holy Ghost here pointeth at him.

But it followeth, that his deadly wound was healed, to wit, by these wicked Emperors which succeeded *Constantine*, as *Constantius*, *Julianus*, *Valentinus*, and others, which afresh did set up Idolatry, and persecuted the Church. Now upon the healing of this wound, it is said, that all the world wondred, and followed the beast: that is, many nations, or the greatest part of the world, did submit themselves to the Roman tyranny. For sure it is, some kingdoms were never subject to the Empire of *Rome*, as some part of *Asia*, and some part of *Africa*.

Verse 4.

*And they worshipped the Dragon, which gave power unto the beast, and they worshipped the beast, saying, Who is like unto the beast? who is able to war with him?*

Now is shewed how all the subjects of the Roman Empire did worship the Dragon: that is, they maintained that worship



ship which he liked and loved; that is, the  
 worship of idols, which the Apostle calleth  
*the worship of Devils.* And it is said al- 1 Cor. 10. 39,  
 so, *they worshipped the Beast:* that is, they 21.  
 did all with one accord submit themselves  
 both to the religion and authoritie of the  
 beast: that is, to the Popes, as they were  
 the seventh head of the Empire: For, as I  
 said before, so I say againe, the holy Ghost  
 here speaketh of the Empire, when it was  
 in the greatest glory and exaltation; yea,  
 when all the world wondred and followed  
 the beast; yea, when all admired the  
 great & large dominion of the Roman Em-  
 pire, and said within themselves, Who is like  
 unto the beast? who is able to make warre  
 with him? Now the Empire of Rome was  
 never so great and powerfull, as when the  
 Popes were heads thereof; I mean, when  
 they executed the whole Civill jurisdic-  
 tion of the Empire, besides their Ecclesia-  
 sticall power, which now did both meet in  
 one. For now the Papacy was aloft, and  
 the Roman Empire joyned with it: so that  
 the eyes of the world were dazzled with  
 the pomp and magnificence thereof, and  
 they said, What is like unto it? Or who  
 is comparable to the Pope, the seventh head  
 thereof?

thereof? for then the blinde world thought that the power of the Pope was not onely above all things in this world, but also did reach even to heaven and hell. For they imagined that the Pope might carry to heaven whom hee would, and whom he would he might cast down to hell: And therefore who could warre with the beast? And thus we see the reason of their wonderment, and of their speech. All stories, and experience it self do shew, that there was never any power in the world so wondred at, as the usurped power and majestie of the Pope, after hee came to bee the head of the Roman Monarchy. For then the world supposed that hee had power even as God: and that he might depose and set up Kings and Emperors at his pleasure. Then it is clear, that under the dominion of the Popes, Rome hath been in her highest exaltation and glory: For the Papacy was the seventh head of the beast, whereby the Whore of *Babylon* was supported in her most magnificall pomp and pride.

Vase 5.

*And there was given unto him a month that spake great things and blasphemies, and power was given unto him to doe forty two moneths.*

*And*

And hee opened his mouth unto blasphemy a-  
gainst God, to blaspheme his Name, and  
his Tabernacle, and them that dwell in  
heaven.

Here are set down the proud and blasphemous speeches both of the old and new Roman Empire, and of the old and new Roman Emperors. For this beast (as I said before) comprehendeth all the Roman Empire, both under the heathen Emperors and the Popes. Touching the great things and blasphemies which the old persecuting Emperors have belched out against the God of heaven, it would require a volume to set them down in particulars: I will therefore only mention two or three for examples sake: As first, that of *Caius Caligula*, which would have his image set up in Temples to be worshipped as God, and that the people should swear by his name. *Nero* also did openly blaspheme the Name of Christ, & required divine honour to be given unto him. *Damitian* commanded that hee should be called God and Lord. Many others required the like things: and so all the world wondred and worshipped this blasphemous beast. Now as the sixth head, which was the old Empire of *Rome*, was full of the

the names of blasphemy; so the seventh head, which is the new Empire under the dominion of the Popes, which he here chiefly speaketh of, did most of all blaspheme. For the Pope did challenge to himself all power both in heaven and earth: hee would be worshipped as God: hee usurped authority over the Word of God: hee did take upon him to forgive sins: hee did most blasphemously inroach upon all the offices of Christ, as King, Priest, and Prophet: he hath commanded the Angels: hee hath erected blasphemous images, and caused pictures to be made of the Godhead: he boasteth and cracketh great things of his papall power, of *Peters* keyes, of *Peters* chair, of *Peters* succession, of his miracles, of his two swords, and of his manifold prerogatives royall. One of the Popes puysoned his god: another cast his god into the fire: another would eat his peacock in despite of God. Some of them counted the religion of Christ a tale or fable, some drank to the Divell, some said they could do as much as God. It were infinite to set down all their blasphemies: for it is said of the whore of *Babylon*, that *she was full of the names of blasphemy*. Let this suffice for the understanding of this text, that as the old heathenish

thenish Emperors did blaspheme, so the Popes, being heads of the Empire, did most of all blaspheme. And as it is here said, they did not only blaspheme the Name of God, but also did open their black and blasphemous mouthes against his *tabernacle*; that is, his Church, calling it a company of hereticks, schismaticks, apostates, and such like; and also against them that dwell in heaven; that is, the spirits of just and perfect men which are in heaven, as *Luther, Calvin, Melancthon*, and such like.

Moreover, it is to be noted, that this mouth was given unto this monstrous beast, thus to blaspheme and speak great things. But this is to be understood, that it was given in the wrath and just judgment of God upon the world, to plague them withall, because they regarded not the knowledge of the truth. But it is added, that this power of the beast thus to work his actions was limited to 42 moneths; so that although he rule and rage for a time, yet shall he not long continue.

And it was given unto him to make war with the Saints, and to overcome them; and power was given unto him over every kindred, and tongue, and nation. Verse 7.

There-

Verc 2.

*Therefore all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb which was slain from the beginning of the world.*

These two verses doe set forth the great power which was given to this beast, both in fighting against Gods people, and also overcoming of them, and murdering of them by heaps. As we read of thousands murdered in the first ten persecutions, and ten thousands by the Popes, since they came to exercise the civill authority and jurisdiction of the Roman Empire, and that in all countries and kingdoms of Europe; as it is here said, that power was given unto him over every kindred, and tongue, and nation. And it is added, that all that dwell upon the earth, that is, all the subjects of the Roman Monarchy, shall worship the beast, and make a God of him; as we read they have done. And the chiefe motive thereof was his blasphemous mouth, boasting and threatening great things if any did withstand him; and also his mighty power and authoritie, whereby hee bare down all before him. For if any did mutine against him, hee was sure to smart for it. And thus through his tyrannicall power hee subdued all nations under him, and made them

them stoup, and fall downe and worship him. But it followeth, that for all this, none of Gods elect did worship him, or submit themselves to his religion and authority, but only those that dwell upon the earth; that is, earthly men: as Papists, Atheists, and Reprobates, and all such whose names are not written in the book of life. Christ is called the Lamb slain from the beginning of the world, because the saving power of his death was from the beginning of all beleevers, although he was not actually exhibited untill the fullnesse of time.

*If any man have an ear let him hear. If any* Verf. 9, 10;  
*lead into captivity, hee shall goe into captivity:*  
*if any kill with a sword, hee must be killed by*  
*a sword. Here is the patience and the faith of*  
*the Saints.*

Here is shewed, that the things spoken of this great beast are very secret and mystical, and can be understood of none but those only whose eares and eyes God openeth to hear, and see, and understand, that is, the very elect of God: as for all papists, and worldlings, their eares and eyes are sealed and shut up, they cannot understand them, but doe still worship the beast, ascribing unto him divine power and honour.



In the tenth verse the judgment and vengeance of God is denounced against the Roman Monarchy, both former and later; which, as it hath long oppressed the Church with cruell bondage, and drawne thousands into perpetuall captivity; so it selfe also should be cast down, with all the adherents thereof, both in this life, and that which is to come. For, as the Roman Empire did tyrannize over the world, & led millions into spirituall captivity and bondage: so here it is avouched, that according to the just law of quittance, it should be brought to the same fore. And as this beast had murdered many by the sword, so hee himself must be murdered by the sword also; as the Apostle saith, *God is just, and therefore will recompence tribulation to them that trouble his Church.* Now all this seemeth unto mee to be a cleer prophesie of the fall and finall destruction of the Roman Empire, which indeed, considering the pitch that it was at, may seem a thing strange and incredible: and therefore the holy Ghost stirreth us up to attention in the 9<sup>th</sup> verse, as to a thing of great wonderment and admiration: for if the Roman Monarchy fall, the Papacy must of necessity fall with it. For the Roman Empire is that beast which

which beareth up the whore of *Babylon*, as appeareth in the seventeenth chapter of this Propheſie, where wee ſhall (God willing) plainly and at large hear of the joint deſtruction of them both together.

It is added: *Here is the patience and the faith of the ſaints.* That is, here is required great patience of all Gods children, to wait & tarry till the performance and accompliſhment of thoſe things, and alſo faith and full aſſurance to beleieve that they ſhall in Gods appointed time come to paſſe. For few do beleieve theſe things, & therefore wait not with patience for the accompliſhment thereof.

*And I beheld another beaſt coming out of the earth which had two horns like a lamb, but he ſpake like the dragon.* Verſe 11.

Having deſcribed the firſt beaſt, which is the Roman Empire; now the holy Ghoſt cometh to deſcribe the ſecond beaſt, which is the Papacy, or the kingdome of the great Antichriſt: for although he be deſcribed before in regard of his Monarchy, that is, the civill juuriſdiction which he exerciſed, as he was the ſeventh head of the beaſt, and head of the Empire; yet here he is deſcribed after another ſort, that is, according to his eccleſiaſticall authority: and there-

fore he is called another beast, or a beast differing from the former, in that he exerciseth another power, beside the power of the heathen Emperors of *Rome*, which is his spirituall jurisdiction, in which respect he is called the false prophet.

The second beast riseth out of the earth, as the former rose out of the sea: then it appeareth, that Antichrist is, by his breed, a son of the earth, obscurely born, and by little & little creeping up out of his abject estate, as did the Turk. It is here most truly said, that the kingdome of Antichrist ariseth out of the earth, and is the very breed of the earth; for assuredly it never came from heaven. It was first hatched out of covetousnesse, ambition, pride, murders, treasons, poysoning, sorceries, enchantments, and such like. For all stories do shew, that from these roots the Papacy grew to his exceeding height and altitude.

This second beast hath *two horns like the Lamb*; Whereby is meant his Civil and Ecclesiastical power, or his Kingdom & Priesthood, which hee falsely pretended to come from the Lamb: and therefore he giveth in his armes two keyes, and hath two swords carried before him. So *Boniface* the eighth shewed

shewed himself one day in apparel as a Pope, and the next day in armour as the Emperour; and the two horns in the Popes Mitre are signes hereof. But the holy Ghost here telleth us, that these two hornes are not the horns of the Lamb, but only *like* the horns of the Lamb: for he received not his power from the Lamb Christ, but from the Divell, that is, the Dragon with ten hornes. Then thus it is, The Papacy is the seventh head of the first beast, that is, the Empire; and yet a beast by it selfe, with two hornes like the Lamb, in respect of his joint power and authority, both Ecclesiasticall and Civill, in which respect he is called even the Eighth; and one of the seven; chap. 17. 11.

Although this second beast have two hornes like the Lamb, yet he spake like the Dragon, that is, all his words and works, practises and proceedings, lawes and decrees are for the Dragon, of whom hee hath his power, and throne, and great authority. So that whatsoever he pretendeth in religion, and matters of Gods worship, as though hee would be like the Lamb; yet assuredly hee is altogether for the Dragon and the Divell, hee is assured unto them, as all experience doth manifestly witnesse.

Verse 12.

*And he did all that the first beast could do before him: and he caused the earth, and them that dwell therein to worship the first beast, whose deadly wound was healed.*

Here is shewed, that this second beast was as mighty and strong as the first beast, and could doe as much as hee, even in his presence. Whereby is noted the great power and authority of the Papacy, in performing as much in the service of the Dragon against God and his Church, as ever the Empire of the heathen, and those wicked Emperors could doe: yea, hee did much more against Christ and his religion, then ever the persecuting Emperors could doe, even then when they were at their highest pitch. And all this hee did in his presence, that is, in the sight and open view of the whole Empire, or whole world.

*And he caused the earth, and them that dwell therein, that is, all Papists and worldlings, to worship the first beast, that is, to receive the worship and religion of the old Roman tyranny, which set up and maintained idolatry: so then, although the power in the Papacy came under the name of Christ, yet in truth it was the same with the power of the persecuting Empire; for the heathen Emperors*

rors condemned the true worship of God, and set up false worship, even the worship of Divels, which is idolatry, & so do the Popes also. So then wee see that this second beast is all for the first beast, that is, he levyeth all his power and authority to set up the worship and religion of the old Roman tyrants; and to force all men by cruell lawes and decrees to receive and embrace the same. So this second beast is nothing better then the first; nay, in truth, a great deale worse.

*And he did great wonders, so that hee made fire* Ver. 13, 14:  
*to come down from heaven on the earth, in the sight of men,*

*And deceiveth them that dwell on the earth, by the signes which were permitted him to doe in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast which had the wound of a sword, and did live.*

These two verses containe two speciall things: the one is, the false and fained miracles of Antichrist: the other is the cursed effect thereof.

To the first, which is the wonders and miracles which Antichrist should work; it is here said, that hee should *make fire to come downe from heaven*, as Elias did;

The meaning whereof is not, that the Pope could indeed cause fire to come down from heaven, as *Elias* did : but, in the opinion of the blind world, they seemed to have as great power as *Elias* had : For, partly by counterfeit miracles, and partly by some strange things done by the power of *Sathan*, the seduced world hath verily beleev'd, that the Pope and his Clergy had as great power to work miracles as ever had *Elias*.

Touching the second thing, which is the effect of these wonders : It is here said, that the inhabitants of the earth, that is, Papists and worldlings, were grossely deceived and deluded by them, even by those lying wonders, which were permitted him to do in the sight of the beast, that is, in the face and open view of the Empire : According as the Apostle fore-told, that *the coming of Antichrist should be by the effectuall working of Sathan, with all power, and signs, and lying wonders, and in all deceivablenesse of unrighteousnesse among them that perish, &c.* But concerning the Popish counterfeit signes and wonders, it is needlesse to write, being so well known unto all men as they are, and so common and notorious in all stories.

2 Theſ. 2.

Saying



Saying to them that dwell on the earth, that they should make the image of the beast, which had the wound of a sword, and did live. Verle 14.

Now Antiehrift, having gotten the world under him by his counterteit miracles, doth lay his commandement on them, to make the image of the beast. Now what is here meant by the image of the beast, is somewhat hard to discus: some think, that by the image of the beast, which had the wound of the sword, and did live, is meant the repairing and the restoring of the decayed estate of the Empire, by the Popes, to his full strength and vertue. Wee do read that the estate of the Empire under *Nero, Otho, Galba, and Vitellius*, was weak and feeble, in comparison of that which was before under *Augustus, Tiberius, and Claudius*. We doe read also that the Gothes and Vandals made horrible rents and dissipations in the Roman Empire. We do further read, that the Empire was divided and rent in pieces, so that there was the Emperor of the East, and the Emperor of the West; yea, at last the Empire of the West fell quite down: so that for the space of 300 yeares and more, there was no Emperor of the West, till the  
Bishop

Bishop of Rome, *Leo* the third made *Charles* the great, the king of France, Emperor. Then was the Empire of the West again erected, and in time grew to as great a height under the dominion of the Popes as before; yea, far greater. Now, I say, some do take this restoring of the decayed estate of the Empire, by the Popes, to his former strength and power, to be the *making of the image of the beast which had the wound of a sword, and did live*. But for my own part, I cannot be of that opinion; and my reason is, that the restoring of the decayed estate of the Empire to his former condition was the setting up of the beast himself; for the Empire is the beast, and not the image of the beast; for we must needs grant, that the beast and the image of the beast are two severall things. But the Popes, in recovering the Empire to his pristine estate, set up the beast again; and therefore not the image of the beast. Therefore the image of the beast cannot be understood of the restauration of the decayed estate of the Empire. Besides this, it is here said, that the inhabitants of the earth had a great hand in the making this image. But the inhabitants of the earth bare small sway in the recovering and erection of the Empire:

Empire: (For therein the Popes were all in  
 all, after it came into their hand.) Therefore  
 this cannot be understood of the Empire,  
 but of some other things: let us then dili-  
 gently search out what may be the true mea-  
 ning of this place. It must needs be granted,  
 that by the beast which had the wound of a  
 sword and did live, is meant the recovered e-  
 state of the Empire, as before, *ver. 12*. And  
 by the image thereof, I understand the form  
 of government: for an image doth signifie  
 a likenesse, a similitude, a figure or form of a  
 thing. And as in all civill and ecclesiasticall  
 regiments there is both a substance and a  
 form, a matter and a maner; so here, having  
 before set down, that Antichrist had ex-  
 celled the substance and matter of the Roman  
 tyranny; now he sheweth, that he would al-  
 so set up the image and form of the same.  
 For before, *ver. 12*. it is said, that Antichrist,  
 this second beast, caused the world to wor-  
 ship the first beast, that is, to receive and im-  
 brace the lawes, worship, and religion of the  
 old heathenish Roman tyrants, as before  
 hath been shewed: & now here is added, that  
 he did not content himself with causing the  
 inhabitants of the earth to worship the old  
 beast in the substance of his religion; but also  
 hee

hee layeth commandements upon them, to make his image, that is, to erect an externall forme of Ecclesiasticall government, after the very pattern and forme of the government of the old Empire; yea, so like it, that it is called the very image of the same. For as the form of government under the old Emperors was cruel and tyrannicall, and altogether bent against the Church; so the forme of Ecclesiasticall government under the Popes was cruell and tyrannicall, and altogether bent against the Church; and therefore here it is called the image of it: for it is like it as it can look. Then it followeth, that Antichrist hath set up that externall forme of worship, which the idolatrous Romans of old used, and that he hath renewed the persecuting Empire, not onely in substance of matter, but also in forme of government: and therefore I conclude, that the Popish Church policy and externall regiment is the very image of the beast.

Here the inhabitants of the earth are said to make the image of the beast, because they gave their consent to the making of it: for indeed the Popes themselves were the chief agents and doers of it.

*Vale 15.*

*And it was permitted unto him to give a spirit*

*sento*

unto the image of the beast, so that the image of the beast should speake, and should cause, that as many as would not worship the image of the beast, should be killed.

Here is shewed, that this image of the beast was not a dead image, but a living image: for Antichrist put a spirit into it; that is, life, and power, and great authority; inso-much that this image could speake, and not only speake, but speake with great authority and terror: so as whosoever would not worship this image, that is, submit himself to the Popish Hierarchie should be put to death. But may some man say, How did this image speake? I answer, by the Popes Clergy. For the Romish rabble of Cardinals, Abbots, Monks, Priests, Friars, and all that cursed corporation were the very breath, life, and spirit of this image: I mean, that the life-bloud of their externall regiment did lie in the execution thereof by the Clergy, as it were in certaine arteries and veines. For what was their outward form of government without this cruell execution of their stinging Clergy-men, but as a dead image without life? But when Antichrist had once consecrated and erected his Romish Priesthood, then did hee put life into his image, which

which before he had caused to be made and erected. Then we do plainly see, that the Popish Hierarchy is not a bare resemblance of the old Roman policy, to stand as a picture on a wall, but hath a spirit put into it by the false prophet, and speaketh with such power and terrour in all kingdoms, that it causeth all to be put to death that will not submit themselves unto it, and fall down and worship the beast. Who knoweth not this, that as many in the countries as would not embrace Popery, and the old Roman tyranny, the Popish Clergy, their Inquisitors, and other Officers did condemne them in their Courts as hereticks, schismaticks, and delivered them over, being condemned, to the secular power to be put to death?

*Verſ. 16, 17. And he made all, both ſmall and great, rich and poor, bond and free, to receive a mark in their right hand, or in their foreheads.*

*And that no man might buy or ſell, ſave hee that had the marke, or the name of the beaſt, or the number of his name.*

Antichriſt is not content to murder and maſſacre in all countries which wil not worship the image of the beaſt; that is, ſtoop to his government and authority: but he will go yet a ſtep further, and will have all ſort

of people brought in bondage unto him, as his marked servants. For as men use to set a brand upon their sheep and other cattel, and to ear-marke them, that it might openly and manifestly appeare to whom they appertaine : so doth Antichrist, this Romish beast, cause all men in all kingdoms to carry in open view his mark or brand, whereby all men see that they doe appertain unto him.

It is here said, that all the vassals of Antichrist, of what degree, estate or condition soever, must receive this mark in their right hand, or in their forehead ; that is, they must openly professe and practise the worship and religion of the beast : For the forehead is put for the profession, and the right hand for the action ; so that in one of them at the least, every man must openly declare, that he acknowledgeth the Pope of Rome to be lord of his faith.

Moreover it is added, *That no man might buy or sell, save hee that had the mark, or the name of the beast, or the number of his name :* the meaning is, that no man might traffique in the world, or have any doings amongst men ; nay, hee might not be suffered to live, except hee had the mark of the beast

in



in his forehead, or in his right-hand, that is, unlesse he did professe and practise the worship, the religion, laws, decrees of the Pope. For the marke of the beast is put for his worship, religion, lawes, decrees, regiments, and policy.

Moreover, the Popes vassals have not only his mark upon them, whereby they may be known, but also the name of the beast; for they must be named after him, even as children bear the name of their fathers, and must be called of the Pope, or *Papa*, Papists. And not only so, but also they have another privie mark upon them, and that is the number of his name, which is *Latinos*, or professors of the Latine religion, Latine kingdome, and Italian Church, as shall by and by appear.

Now then, to grow to conclusion, and to make a brief recapitulation of all things here spoken concerning the second beast, which is Antichrist: Let us consider what increasings and proceedings he hath made, as it were by degrees.

First, although hee hath two horns like the Lambe, that is, Civill and Ecclesiasticall power; yet hee speaketh like the Dragon, that is, he bendeth all his power and authority;

ity, words and works for the Divell.

Secondly, hee doth as much as the first beast could do in the service of the Dragon.

Thirdly, he causeth the first beast to be worshipped ; that is, established the substance of his religion.

Fourthly, hee maketh the image of the beast ; that is, addeth a forme to the substance.

Fifthly, he putteth life into his image by his Clergy.

Sixthly, he will have his image worshipped and yeelded unto on pain of death.

Lastly, he will have all men of all conditions to wear his livery, and to receive his mark, as it were his hired and covenant servants.

*Here is wisdom: Let him that hath wit count the number of the beast, for it is the number of a man, and his number is six hundred threescore and six.* Verse 12.

Now last of all, the holy Ghost telleth us that it is a very high point of wisdom and understanding to count the number of the beast, and requireth a sharp and pregnant wit; and withall, telleth us, that it is the number of a man; that is, such as a man endued with Gods Spirit may find out. Then

T

we

wee are encouraged to search into it, sith it is within the compasse of mans reach. It is no impossible thing. If therefore we could find out his name, we would desire no more, then the field were won, for his name would discover him, and descry him to all the world, and quite stop the monthes of the Papists, so as they should never have any thing more to say. For if Saint *John* had said expressly and in plain termes, that the Popes of *Rome* are this second beast, and the very Antichrist himselfe, then the Papists had beene put to perpetuall silence, all matters quash't, and all controversies ended betwixt them and us for ever. But here the holy Ghost doth not tell us his name plainly, but mystically, as many other things in this booke, that the worldlings which should fulfill them might be blinded, whilst the eyes of Gods elect are opened to see into the truth of all these matters. Well, to come to the point: S. *John* doth only here set down the numerative letters of the beasts name. Hee wrote in Greek, and hee only setteth downe three Greek letters or characters; which in Greek numeration make six hundred sixty six. Now further, we are to note, the numerative letters of the Greek word

*Lateinos*

*Lateinos* do make just this number. And yet further, we are to observe as a very speciall thing, that *Irenaeus*, an ancient Father of the Church, who lived very neer unto the Apostles times, mentioneth this word *Lateinos*, as the name of the beast: And moreover affirmeth, that it was a common received opinion in his time, and before, that the beast should so be called.

*Iren. li. contra haer.*

Now then let us consider how this fit-  
teth. First, wee know that the numerative  
letters of *Lateinos* doe justly fit Saint *Johns*  
Greek numerative letters. Secondly, wee  
know that Antichrist is the head of the La-  
tine Church, or Latine Empire; and there-  
fore this very *Lateinos*. For here we do not  
enquire after the name of any particular  
man, but about the name of a kingdome;  
for the beast is a kingdome, and a succession  
of men. Now *Italy* in old time was called  
*Latinum*, and the *Italians Latini*, which no-  
teth of what Countrey the beast should  
come. Moreover, the beasts name, or name  
of the Roman Empire is *Lateinos*, because  
the Empire, both under the heathen ty-  
rants, and the Popes especially, had all their  
religion, service, prayers, lawes, decrees,  
writings, and translations in Latine: all was

in Latine, Latine; the Pope preferred his Latine translation of the Bible before the Hebrew and Greek originals. Thus then it is, Saint John telleth us flatly, *the number of the beast is six hundred sixty six*. Irenæus saith, that *Lateinos* is his name, which containeth just the number: Therefore here we have his name, here he is found. For if his name be *Lateinos*, we need search no further, wee know who it is, we know who is meant: for is not the Pope *Lateinos*? are not the succession of them *Latini*? are they not the heads of the Latine Church, and Latine Empire? have they not all their worship and service in Latine? are they not Latines? for what is the name of the Roman Empire but *Lateinos*? and what is the name of the Popish Hierarchy but *Lateinos*? True it is indeed which the Papists say, that many names may be invented, whose letters make this number: but the Spirit of God speaketh not of fained names, for thereof can come nothing but uncertainty: but he willet us to count the number of his name, which then the beast had, that is, *Lateinos*. I do thus then conclude; The beast is a kingdom, and the Papacy is the kingdome of the Latines: Therefore the Papacy is the beast.

The

The Papacy is *Latenos*, and containeth the number of the beast: For what other Monarchy can be shewed since the *Revelation* was given, whose numerative letters containe this foresaid number? assuredly none. And therefore out of all doubt Saint *John* pointeth at the Roman Empire, and Monarchy of the Popes. For *Latenos* doth both containe the number of the beast, according to Saint *Johns* computation, and also his name, which is the Latine Empire, or Roman Empire. And thus have wee heard the description of these two huge and monstrous beasts, the sea-beast, and the land beast; which both from the Apostles time hitherto have indeed played the beast against Christ and his Church, and still doe play the beasts, and will never cease playing the beasts, till their horns and hoofes, heads and bodies be clean cut off, which will be shortly, as wee shall heare anon.

### CHAP XIII.

WEE have heard in the former chapter the description of the two great and dreadfull beasts. Wee have heard how

T 3

mightily

mightily they have prevailed now many yeers, and raigned as Monarchs of the earth. Now in this chapter we are to hear the fall and ruine of them both. So that the main drift and scope of this chapter, and all the chapters following untill the twentieth chapter, is to shew, that both the Roman Empire and the Papacy shall ebb as fast as ever they did flow, shall wain as fast as ever they did waxe, shall decrease as fast as ever they did increase, and fall down as fast as ever they did rise up, even untill they come to utter ruine and desolation.

This chapter containeth seven principall things.

Verse 1.

Ver. 2, 3, 4, 5.

First, it sheweth that God had his Church upon the earth, even then when it seemed to be utterly extinct by the prevailing of the two outrageous beasts.

Ver. 6, 7.

Secondly, it sheweth that the poor persecuted Church did sincerely and zealously worship God even in the fire and flames of afflictions.

Verse 8.

Thirdly, it sheweth that the Gospel shall be preached with great successe in these last dayes throughout many kingdomes.

Ver. 9, 10, 11.

Fourthly, it sheweth that Rome shall fall down at the preaching of the Gospel.

Fifthly,



Fifthly, it sheweth that all Papists shall be condemned, and cast into hell fire for ever. Verse 12, 13.

Sixtly, it sheweth that it shall go wel with Gods elect, which having refused the worship of the beast, do live and die in the Lord.

Lastly, it describeth the day of judgment, wherein all, both good and bad, shall have according to their deserts. Verse 14 &c.

*Then I looked, and behold a Lamb stood on the mount Sion, and with him an hundred and fourty and four thousand, having his Fathers name written in their foreheads.* Verse 1.

Now at the last the holy Ghost bringeth in Jesus Christ upon the theater of the world, as it were to play his part in this tragedy, and to help the poor weak woman, which we heard of before, against the Dragon, and the two monstrous beasts, which would have torn her in pieces, and utterly devoured her, if this Lambe Jesus Christ had not stept in and rescued her. Well, now cometh in our Lord Jesus, and beginneth to stirre in these matters, and to take upon him the protection and defence of the poor helpless woman, against both the Dragon, and the Dragons two great instruments. But some may say, What is a poore lamb to encounter with a dragon, with a  

T 4
lion,

Chap. 5. 5.

lion, with a leopard, and a bear? I answer, that although Christ be a lamb to his church, even the Lamb of God that taketh away the sins of the world, and the Lamb that was a slain Sacrifice from the beginning for the redemption of his elect: yet to all his enemies hee is a most strong and terrible lion, even the Lion of the tribe of *Juda*, as hee is called before. Now this most terrible Lion, even the Lord of hosts, the Lord mighty in battell, cometh forth to protect and defend his Church against all her enemies, who is of such infinite might and puissance, that neither the old dragon, nor his young imps, nor all the cursed hel-hounds that bark, and bite, and take their part, shall ever be able to stand in his hands: For, rage they never so much, he shall hamper them all wel enough. For though hee hath given them the reine a long time, and let them alone, and suffered them to play the tyrants with the woman his spouse; yet now he will no longer put it up at their hands, but will up, and maintain the womans cause, and bear her out against them all: nay, he will make ready his bow, that he may shoot off, and make his arrows drunk in the blond of her and his enemies, and wil whet his glittering sword, that he

he may sheath it in the heart of Antichrist and all his adherents. Therefore now let both the great beasts and their fire look to themselves ; for here comes in one that will knock them all down, and lay them in the dust, that they shall never rise up again. For this cause now at length S. *John* in a vision seeth a Lamb stand upon mount *Sion*, that is, Christ present with the Church: For mount *Sion* was an antient figure of the Church; as it is written, Mount *Sion*, lying north-ward, is faire in situation, it is the joy of the whole Psal. 48.2. earth, and the city of the great King. And again, The law shall goe forth of *Sion*, and the word of Mich. 5.2. the Lord from Jerusalem.

Moreover, Saint *John* seeth here with the Lamb an hundred forty and foure thousand: that is, the particular members of the Church, putting a certain number for an uncertain, and specially alluding to the sealing of the twelve tribes of *Israel*, as before hath been shewed. For it might be demanded, where the Church was when all the world wondred, and followed the first beast? And also when all, both small and Chap. 7.4. great, rich and poor received the mark of the second beast? Saint *John* answereth, that even then, in the midst of the heat of persecutions,

secutions, God had his hid and invisible Church, whom Jesus Christ did protect and preserve even in the very flames of persecutions, being alwaies present with them, and amongst them, as he said to his disciples, a little before his bodily departure from them: *Loe, I am with you even unto the end of the world.* And here he is said to *stand upon mount Sion with his hundred forty and four thousand.* And it is added, that this number of Gods faithfull elect children *had his Fathers name written in their foreheads*: that is, they did professe and practise the doctrine and religion of God their Father only, utterly renouncing and abhorring the worship & religion of the beast. For the Fathers name in this place is set opposite to the mark of the beast; to signifie, that as the worshippers of Antichrist received his mark; so the true worshippers of God received his brand, which is his Spirit, and the fruits thereof, whereby they were perfectly discerned from those which had the beasts mark. So then, it cleerly appeareth from this place, that God preserved many thousands of his true worshippers, even in the daies of the great Antichrist, when there seemed to be very few or none remaining upon the earth, as it was in the daies of

*Elias.*

*Elias.* In vain therefore do the Papists ask us where our Church was before *Luthers* time, sith the holy Apostle here stoppeth their mouth, and telleth us plainly, that Christ had his little flock in the wildernesse, even then, when it was in greatest streights, and as we say, driven to the walls. And therefore visibility is no sound note of the Church, as the Papists do most ignorantly dispute. For it is a fond and absurd kind of reasoning, to say there is no Church at all, because it doth not visibly appear: as if a man should reason, that there is no moon in the heavens, because sometimes there is none seen, as in the change.

*And I heard a voice from heaven as the sound* Verse 2.  
*of many waters, and as the sound of a great*  
*thunder : and I heard the voice of harpers*  
*barping with their harps.*

Here is set forth how his company of true worshippers doe magnifie and praise God for his great mercies towards them. First, *John* heareth a voice from heaven, that is, an heavenly voyce, or the voice of the Church praising and glorifying God. For we have heard before, that Heaven in this booke is Chap. 8. 1.  
 sometimes put for the Church upon the earth, and the reasons thereof. Wheresoever  
 there-

therefore the Church is assembled to hear the word, and to pray, and give thanks, there is a voice from heaven, or an heavenly voice. Now this voice is compared to three things: first, to the sound of *many waters*. Secondly, to the sound of a *great thunder*. Thirdly, to the *voice of harpers harping with their harps*. It is likened to many waters, because it proceedeth from sundry sorts of people, of sundry nations, countries, and kingdoms, as the word *waters* is taken afterwards in this Prophecie. It is compared to *thunder*, because the prayers and invocations of the true Church are as loud in the eares of God as any thunder-crack. It is compared to *harpers harping with their harpes*, both because their spirituall worship and service is as sweete unto God as any musick unto men; as also, because all Gods faithfull people doe tune together among themselves, and in their worship, as the strings of a wel-tuned instrument of musick, or as many musicians playing together, which make a sweet harmony, and most melodious ditty.

Chap. 17. 1.  
Chap. 17. 25.

Verse 3.

*And they sang as it were a new song before the throne, and before the four beasts, and the Elders, and no man could learn that song, but the*

*the hundred forty and foure thousand which were brought from the earth.*

Now it sheweth how this holy society of the faithfull do continue their praying and glorifying of God; they are not weary of well doing, but hold on constantly in the course of Gods worship, having new songs of thanksgiving in their mouthes, and serving God daily with renewed affections, as men inflamed with the zeale of Gods glory: and all this they do performe *before the throne, before the foure beasts, and the Elders*; that is, in the presence of God and his Angels, and his holy congregation. *And no man could learn that song but the hundred forty and four thousand*; that is, none of the reprobates and ungodly worldlings could inwardly feel and understand this spirituall worship, but only the elect, to whom it is given to understand the secrets of God, and the mysteries of his Sons kingdome.

*These are they which are not defiled with women, Verse 4.* for they are virgins: these follow the Lamb wheresoever hee goeth: these are bought from men, being the first fruits unto God, and to the Lamb.

*And in their mouthes was found no guil; for they Verse 5.* are without spot before the throne of God.

This



This holy company are not defiled with women, that is, with grosse and divers sins, or rather with idolatrous pollutions: *For they are virgins*, that is, chaste worshippers of God, which are not polluted with the defilements of Antichrist. *These follow the Lamb* Christ *whithersoever hee goeth*. They hear his voice, they professe his worship, and obey his doctrine; they abhor Antichrist, they follow not the beast, nor receive his mark. *They are bought from men, and bought from the earth*, as it is said before; that is, they are redeemed and bought with a price from the corrupt lump of mankind, and cursed race of *Adam*, that they might be the first fruits unto God, and to the Lamb, that is, wholly consecrated to his worship, and to serve him in righteousness and true holiness all the daies of their life. *In their mouthes was found no guile*; that is, they do declare their innocency and uprightness both in their words and works, as those which Christ hath chosen out of this world, and bought with a price through his blood, in whom they are without spot or speck before God.

Vase 6.

*Then I saw another Angel flye in the midst of heaven, having an everlasting Gospel to preach unto them that dwell on the earth, and*

to every nation, and kindred, and tongue, and people.

Saying with a loud voyce, Fear God, and give glory to him: for the hour of his judgement is come, and worship him that made heaven, and earth, and the sea, and the fountaines of waters. Verse 7.

Hitherto the holy Ghost hath taught us how the Church was preserved under the tyranny of Antichrist, and greatest waves of persecutions, and that even then they did purely and faithfully worship the true God. Now he proceedeth to foreshew the ruine and dowrefall of Antichrist, and plainly to prophesie the utter decay of the kingdome of Babel. This doctrine therefore wee are to hearken unto with great attention and cheerfulness, because it doth so much concerne our good, and the good of the whole Church; also because wee live in the dayes wherein we see it is in part fulfilled.

First therefore wee are to understand what is meant by this Angel here mentioned, to wit, not any celestiall Angel, or invisible spirit, as it is sundry times taken before: but by this Angel, and the two Angels following, are meant all the faithfull ministers of the Gospel, which should be raised up

Chap. 10. 11.

up in these last dayes, for the overthrow of Rome, and the delivering of the Church from under the captivity of Antichrist, which may plainly appeare by this that is said; this Angel preacheth the everlasting Gospel unto them that dwell on the earth, which cannot properly agree to the celestial spirits. We have heard out of the tenth chapter, that Jesus Christ did open the little book, which is the Bible, and did give authority to his faithfull ministers to goe preach and publish the doctrine thereof to many nations, countries, and kingdomes: now unto that agreeth this which is here spoken of, and is a further opening and declaring of that which is there set downe. For as there Jesus Christ cometh downe from heaven, and openeth the little book, which had been long shut up under the darknesse of Popery, and the smoak which came out of the bottomlesse pit: so here Christ Jesus raised up his faithfull ministers and preachers to publish and proclaime the doctrine of the Gospel, which had long lain hidden under outrageous persecutions of the two monstrous and most hideous beasts. To this also agreeth that which is written in the eighteenth chapter of this book, where Saint

*John*

*John* seeth an Angel come down from heaven, having great power, so that the earth was lightened with his glory. By which Angel is meant all the preachers of this age. And the Angel is said to have great power: for what is more powerfull then the ministry of the word? And moreover it is said, that the earth was lightened with his glory, that is, with the brightness of the preaching of the Gospel, whereby the darknesse of Popery was dispersed and driven away, and *Babylon* falleth upon it, as there you may read, and as here wee shall see the like effect by and by.

Moreover, it is here said, that this *Angel* flyeth in the midst of heaven : that is, very swiftly carryeth this everlasting Gospel through all the Church. For when Gods appointed time was come, wherein hee would goe about the overthrow of Popery, hee caused his everlasting Gospel to be set abroad, and to spread over many kingdoms and nations, as we see this day. Now because those kingdoms where God would have the knowledge of his Gospel divulged were many and great, therefore here is expedition required: and this Angel doth carry it not standing but flying. And all this

we see perfectly fulfilled with our eys, when God raised up *Luther, Zuinglius, Melancthon, Peter Viret, Calvin, Bucer, Bullinger, Peter Martyr*, and all their worthy successors unto this day, which have spread the everlasting Gospel very far, and carried it very swiftly over *England, Scotland, Germany, Denmark, Polonia, Swevia, Russia*, and many parts of *France and Flanders*. Another reason why this Angell is said to flie in the middest of heaven, is, because no power of man shall ever be able to stay the course of this everlasting Gospel which this Angel carrieth abroad, no more then men are able to stop the course of the Sun in the heavens, or a cloud in the skie. For this Angel flyeth in the midst of heaven, far above the reach of the beast, and all kings and potentates that stand for the kingdome of the beast. Therefore let them doe all what they can, they shall never be able to stop the course of the Gospel: for it is called the arm of God, and his very arm holdeth it forth to the world; and who is able to bend it in, or to turne it backward?

There be three reasons why the Gospel is called everlasting.

First, because it is in his own nature everlasting,

lasting, as it is written, *The word of the Lord* 1 Pet. 1.25, *endureth for ever.*

Secondly, because it putteth us in possession of everlasting things; as it is written, *Thy word, O Lord, endureth for ever in* Psal. 119. *heaven.*

Thirdly, and principally, because as it was long before Antichrist was hatched, so it shall continue when he and his kingdome is dead and rotten.

*Saying with a loud voice, Fear God, and give glory unto him, &c.* Verse 7.

Here is set down the doctrine which this Angel preacheth with a loud voice, that is, with great zeale. The sum whereof is this, *Fear God, and give glory unto him, and worship him that made heaven and earth, &c.* The sence is, that the true and everliving God should onely be feared and worshipped, and all glory should be given unto him alone through Christ, and none to Antichrist, none to Cardinals and Legats, none to Angels, none to Saints, none to images, roodes, crosses and crucifixes. Here then is set downe an abridgement of the doctrine of this everlasting Gospel; namely, that men should onely feare God, and worship him, and give all glory to him alone; and not

to any creature. And the reason is yeelded, because the houre of his judgement is come, that is, the time of the manifestation of the Gospel, or lawes of the most high God : for so the word Judgement is often taken in the Scriptures. Here are wee to observe one speciall thing, to wit, that the Gospel which this Angel flyeth withall, containeth the brief summ of all the doctrine which *Luther, Calvin, Peter Martyr*, and the rest have taught out of Gods Word, and agreeth in all points with it. For what other thing did they all preach, teach, and write, but that men should turn from idols to the living God? from fearing, glorifying and worshipping creatures, to feare, worship, and glorifie God alone which hath made all things? What other thing doe all the preachers of this age publish and proclaime in all their Sermons, but this, *Feare God, and give glory onely to him?* Is not this the Epitome and short sum of all the doctrine of the Preachers of *England, Scotland, Germany, France, Denmarke*, and all the rest? and therefore I conclude, that this Angel must needs be understood of the Preachers of this last age, which now these fourscore yeeres have sounded the trumpet



trumpet of the Gospel against all the inventions of Popery. And, blessed be God, wee see these things fall out in our dayes, and are eye-witnesses of the fulfilling of them.

*And there followed another Angel, saying, It is* Verse 8.  
*fallen, it is fallen, Babylon that great city: for*  
*she gave to all nations to drink the wine of the*  
*wrath of her fornication.*

Here is set down the blessed effect of the preaching of this everlasting Gospel, which is the downfall of *Babylon*. For as when the dear Sun ariseth upon the earth, the thick mists and clouds are dispersed: even so when the bright beames of the Gospel doe shine forth unto the world, *Babylon*, that dark kingdom vanisheth away incontinently. And, as it is written in the eighteenth chapter: so soon as *the earth was lightened* with the glory of this everlasting Gospel, *Babylon* immediatly falleth. Therefore now before I go any further, my purpose, through the assistance of God, is to prove these five points Five maine points. out of this verse, and that which followeth unto the twentieth chapter, to wit;

First, that *Babylon* here signifieth *Rome*.

Secondly, that *Rome* shall fall, and how.

Thirdly, that *Rome* shall fall finally, and

come to utter desolation in this life.

Fourthly, by whom, and when it shall be overthrown.

Lastly, the causes of the utter ruine and overthrow thereof.

Now Rome  
is to be taken,

But before I go about to prove that *Babylon* here is *Rome*, I would have it carefully observed what is meant by *Rome*, viz. not the topography of *Rome*, that is, so much ground only as is compassed within the walls of that city, but the regiment, government, and prerogative that is claimed by vertue of that Monarchy whereof *Rome* is the head. By *Rome* is meant the power and authority of *Rome*: or to speak plainly, by *Rome* is meant the Roman Monarchy. Further, we are here to observe the reason why the holy Ghost calleth *Rome Babylon*; for *Rome* literally and properly taken, is not *Babylon*, in as much as they were two divers cities, one in *Italy*, the other in *Chaldea*: but *Rome* is called *Babylon* mystically, figuratively, and, as the holy Ghost speaketh, spiritually, and by a kind of allusion: For as the old Eastern *Babylon* did a long time oppress the Church of the *Jewes*; so *Rome*, this Western *Babylon*, hath long oppressed the Church of the Christians: As the Eastern *Babylon* did many yeers hold

Chap. 11. 3.  
A reason why  
*Rome* is called  
*Babylon*.

hold down the people of God in miserable bondage and servitude; so the Western *Babylon* did a long time keep the Christian Church in spirituall thralldome and misery. In which respects *Rome* is spiritually compared to *Sodom* and *Egypt*: to *Sodom* for filthinesse, and to *Egypt* for idolatry, and keeping Gods Church in spirituall bondage and slavery. And thus we see the reason why *Rome* is called *Babylon*, which is not simply and properly, but after a sort, that is, by a phrase of speech, or Trope, which they call a *Metonymie*, or changing of names, when that is given to one thing which is proper to another, for the likenesse of quality that it hath with it, or adjoynd unto it.

Now, having shewed the reason why *Rome* is called *Babylon*, and what is meant by *Rome*, we are to proceed to the first point; which is to prove, that *Babylon* in this place signifieth *Rome*; which, although it be granted of all sound Divines, and avouched in the writings of the best learned, both new and old, so as it shall need no great proof; yet will I add three or foure reasons out of this book, to make it more plain and apparant. First therefore, I do thus reason out of the seventeenth chapter and last verse, *Ba-*

*bylon is that great city which reigneth over the kings of the earth : But there was no other city which did reigne over the kings of the earth when John wrote this book, but one-ly Rome : Therefore Rome is Babylon. For as for Jerusalem, it was at that time made an heap of stones. The first proposition is avouched by the Angel of God, expounding unto John what is meant by the great whore, whose damnation hee had shewed him before ; and by the woman which sate upon a scarlet coloured beast. The woman which*

*Chap. 17. 18. thou sawest, saith the Angel to Saint John, is that great city which raigneth over the kings of the earth : that is to say, Rome, or the Romish synagogue and malignant Church. For the Angel could not speak more plainly, except he should have named Rome, then to say thus ; The woman, the great whore of Babylon is the great city which raigneth over the kings of the earth. For if one should say, The great citie of England ; every man knoweth that thereby is meant London : if one should say, The great citie of France ; every one knoweth that thereby is meant Paris : so when the Angel saith, The great citie which reigneth over the kings of the earth : all that lived in those times knew that*

that thereby was meant *Rome*: for *Rome* Babylon is Rome. was the chief citie of the Monarchy, and is put in this book for the whole Monarchy, and the religion thereof, as hath been said before.

My second reason is this : *Babylon* is Chap. 17. the mother of whoredomes, and abominations of the earth. *Babylon* is that great whore, with whom have committed fornication the Kings of the earth, and the inhabitants of the earth made drunk with the wine of her fornication :

But *Rome*, and none but *Rome* is such a one : Therefore *Rome* is *Babylon*.

My third argument is this: *Babylon* is that city which hath had seven severall governments : But only *Rome* hath had seven severall kinds of government : Therefore *Rome* is *Babylon*.

The proposition is proved from the words of the Angel, expounding unto *John* what is meant by the seven heads of the scarlet coloured beast whereupon the woman sat. *The seven heads* (saith hee) *are seven kings* ; Chap. 17. 9. that is, seven orders or states of kingly government ; for seven kings in this place are not put for seven severall men which were kings, as some doe take it : but for seven severall

Dan. 7. 17.

severall governments, as it is taken in *Daniel*, *The foure great beasts*, saith the Angel there, *are four Kings*, that is, four kingdomes, governments, or monarchies, as all men know. So here, by seven kings is meant the seven severall regiments of *Rome*; that is to say, by Kings, Consuls, *Decemviri*, Dictators, *Triumviri*, Emperors, and Popes, whereof the first five were then fallen when *John* wrote, *one was*, that is, the Empire, *and one was to come*, that is the Papacy.

My last argument is this: *Babylon* is that city which is situate upon seven hills: but onely *Rome* of all cities in the world is situated upon seven hills, therefore *Rome* is *Babylon*.

The proposition is avouched by the Angel, which saith in the seventeenth chapter, that the seven heads of the scarlet coloured beast *are seven mountains whereon the woman sitteth*, that is, seven hills whereon the city of *Rome* is situated, whose names are these: *Capitolinus*, *Palatinus*, *Aventinus*, *Exquilinus*, *Celius*, *Viminalis*, and *Quirinalis*, as all Poets and Historiographers do testifie. One saith thus of *Rome*.

Virg. Geor. *Septem quæ una sibi muro circumdedit arces.*

Another thus:

*Septem*

*Septem urbs alta jugis toti qua praesidet orbi.*

Propert.

Another called *Rome* ἑπτακεφαλῆ, the citie with seven heads, that is, seven hills. It is cleer then by these reasons, that *Babylon* in this place signifieth *Rome*. As for the exposition of the Papists, which affirmeth that *Babylon* here signifieth the universall society of the wicked, it is fond and ridiculous: For the holy Ghost saith, *Babylon is that citie* Chap. 18. 7. *which reigneth over the kings of the earth.* But to say that the universall society of all the wicked reigneth over the kings of the earth, is absurd and ridiculous. Therefore to say that *Babylon* is the universall society of the wicked, is absurd and ridiculous. The distinction of the Jesuits here is also as frivolous as their expositions; for they say, If *Babylon* be *Rome*, then it must be understood of *Rome* under the heathen Emperors: but not under the Popes. But the Angel saith, *The woman, that is, the whore of Babylon, or Antichrist, sitteth upon seven mountains: Ergo, she sitteth at Rome, and Rome is the seat of Antichrist, and consequently, Rome under the Popes is Babylon.* Moreover, we may reason thus against the Popish distinction; That which was *Babylon* under the heathen Emperors, is the same which is here prophesied



phesied to be the chiefe citie and seat of Antichrist: But *Rome* was then *Babylon*: *Ergo Rome* is now *Babylon*; for *Rome* is that citie which the Angel saith should be the seat of Antichrist: And this book doth shew, that the great Antichrist should reign in the same citie where the heathen Emperors had reigned: and therefore it standeth firme, That *Rome* under the Popes is *Babylon*.

This being then granted, that *Babylon* here is *Rome*; it followeth, that *Rome* shall fall: for the holy Ghost saith, *Babylon is fallen*, speaking in the present tense, as the manner of the Scripture is in prophesying of things to come. For whatsoever God hath determined to come to passe, is, as it were already done, because of the certainty of it: and for this cause also the word is doubled: *It is fallen, it is fallen*. Wee see then most cleerly, that almost 1500 yeers before *Rome* began to fall, the certain fall thereof was fore-told. This place it self is cleer enough to prove my second point, which is, That *Rome* shall fall. But my purpose is to reduce and gather all the five chapters following to certain heads, to prove the main points which I have propounded: first then I reason  
thus

*Rome shall  
fall.*

thus to prove the second point, that *Rome* shall fall: That citie and kingdome which hath the seven vials of Gods wrath emptied and powred downe upon it, cannot stand, but must needs fall: But *Rome* is that citie, which hath the seven vials of Gods wrath powred downe upon it: Therefore *Rome* cannot stand long, but must needs fall. The proposition is manifest, and not to be denied. The assumption is proved throughout all the sixteenth chapter, and especially in the tenth and second verses; in the tenth verse the vials of Gods wrath are expressly said to be powred down *upon the throne of the beast*: and in the second verse of that chapter it is avouched, that *the second viall was powred downe upon the men which had the marke of the beast, and upon them which worshipped her image*. How then can the throne of the beast hold out? or how can they which have received the beasts mark stand up long? For there is a great emphasis or vehemency in the manner of speech. For hee doth not simply say, the wrath of God; but the fulnesse of Gods wrath: he doth not say, should be a little sprinkled; but powred down, as it were by pail-fuls upon the kingdom of the beast. How then can the kingdome of the beast stand,

Chap. 17.8.

stand, which hath so many great Ordnanes, and so many double Canons discharged and shot off against it? Surely it must needs fall.

My second reason is this: *The beast that was, and is not, and yet is, shall goe into perdition:* But Rome is the beast that was, and is not, and yet is: Therefore Rome shall go into perdition. The assumption is set down chap. 17. ver. 8. For the Roman Monarchy was great in the dayes of *Julius Caesar, Augustus, Claudius, Tiberius*; and therefore it is said, that *it was*. But in the reign of *Nero, Otho, Galba, and Vitellius*, it was greatly decayed, and therefore it is said, *It is not*; meaning, so great as it had been: and yet in some sort it was; and therefore it is said, *And yet is*. Now this *beast shall goe into perdition*. Therefore the Roman Monarchy shall be destroyed, and consequently, the Papacy: for the Roman Empire holdeth up the Papacy, as it is written, that *the woman or whore of Babylon sitteth upon the scarlet coloured beast, which had seven heads and ten horns*, that is, the Roman Monarchy which beareth up the whore, and beareth up the Papacy: but the holy Ghost saith, *this beast*, that is, the Roman Empire, *shall goe into perdition*. Then it followeth, that the Papacy shall follow after: for if the  
beast

beast that she sitteth upon, and which beareth her, fall under her, then she must needs fall together with him. But we see, God be thanked, that the Roman Monarchy is in a manner quite fallen; therefore the Papacy cannot stand long.

My third argument is this: *The beast* Verse 11. *that was, and is not, being even the eighth, and is one of the seven, shall goe into destruction,* But Rome is the beast that was, and is not, being the eighth, and one of the seven: Therefore Rome shall goe into destruction. The assumption is set down chap. 17. ver. 11. For the Papacy or dominion of the Popes is the seventh head of the beast in respect of their civill power, and yet a beast by themselves, that is, an eighth in respect of their ecclesiasticall power. Now the Angel saith flatly, *they shall both go together into destruction,* that is, both the Empire and the Papacy. For as the dominion of the Popes goeth down, so also their worship and religion goeth down with it: and for this cause it is expressly set down in the nineteenth chapter, that *the beast and the false Prophet,* that is, the Ro- Chap. 19. 20. *man Empire and the Papacy were both destroyed together.* Sith then the holy Ghost hath spoken it twice for failing, that Rome shall

How Rome  
shall fall.

shall go into perdition, and shall go into destruction; I take it to be a very sound consequence, that *Rome* shall fall, and shall be destroyed. But how shall it fall, may some man say? Or wherein shall it fall? I answer, that it shall fall in the credit and estimation of her doctrine, it shall fall in wealth and riches, it shall fall in power and authority. And in all these it shall fall by degrees, as it did rise up by degrees: it shall not fall at once, as it did not rise up at once.

Chap. 16. 12.

This is set down in the sixteenth chapter, where the fall of *Rome* is compared to the drying up of the river Euphrates, which was dried up by degrees: Thus it is, Euphrates was a great river which did run very neer unto the old *Babylon* in *Chaldea*, and it was the wall and fortification of the city; in so much, that *Cyrus* and *Darius*, the kings of the *Medes* and *Persians*, laying siege against it, could not take it, till by policy they digged water trenches, and turned the waters another way, and so dried them up, that the holy Ghost saith, *The way was prepared for them to passe over*. Now, as this Euphrates was the strength and fortification of old *Babylon*: so the honour, wealth, riches, power and authority of *Rome* is the very fortification  
of

of it. But the punishing Angel is commanded to powre down the viall of wrath upon this Euphrates; that is, upon all that upholdeth or fortieth *Rome*, and forthwith it dried up; that is, all the credit, power, riches, and authority of *Rome* did diminish daily, doth diminish, and shall diminish by degrees unto the end of the world. For the utter destruction of *Rome* is not yet come, but it is greatly decayed from that it was four score yeeres ago; and if it continue decaying eighteen yeeres more, as assuredly it shall, then will it be brought to a low ebb. Since *Leuthers* time we know how the Popes Euphrates hath dried up; but there is yet much water left, and it is yet too deep for the kings of the earth to passe over and take it. But it shall ebb so low, that the kings of *Europe* shall easily passe over and take it, as we shall heare anon. But in the meantime we see that it falleth, and that it is in falling, and the work of God goeth forward every day. For now in this age, God be thanked, many Kings and Princes, with great multitudes of their subjects have their eyes opened to behold, that the Romish religion is abominable; and that the Papacy is the very kingdom of the great Antichrist.

**X**

And

The kings of  
the earth in  
this agere-  
nounce the  
Pope.

And whereas before they worshipped the beast, now they hold up their hands only to the God of heaven, and glorifie him in his Son Jesus Christ. Now wee see that many lawes are made in sundry kingdomes and provinces to abolish that usurped power of the Bishop of *Rome*: Many acts, edicts, and injunctions are set forth in sundry nations and kingdomes of *Europe* to destroy, root out, and deface all monuments of idolatry and superstition, which Antichrist had erected in all kingdomes.

Now the Popes which were honoured as gods in the earth, are counted and adjudged as the most vile and abominable creatures that live upon the earth. Doth not all this experimentally shew that *Babylon* is fallen, and that *Babylon* doth fall by degrees? It is very palpable, wee need no further prooffe for this second point. But here wee are further to observe, that the Jesuites, perceiving the great decay of *Rome*, and the continuall drying of their Euphrates, do bestir them to stop the leake, that it might not dry up altogether. Even as when men let out the waters of great fish-ponds, so as the water waxeth low, we see the fishes skip and plunge, and take on wonderfully: So the  
Jesuites,

The Jesuites  
bestir them,  
and why.



Jesuites, perceiving the waters of their Romish Euphrates to empaire and dry up daily, do mightily take on, digging and searching every day to open the springs, and to find out some fresh fountains to maintain their great fish-pond, and to keep the waters deep enough, that there may be no safe passage over for the kings of the earth to come and take their great *Babylon*. All this doth appear out of the 16<sup>th</sup> chapter of this Prophecie: where S. *John* in a vision seeth

*three unclean spirits like frogs, coming out of the mouth of the Dragon, and out of the mouth of the beast, and out of the mouth of the false Prophet.* By which frogs the holy Ghost meaneth the Jesuites and seminary Priests, which are compared to frogs for three reasons: First, that as frogs delight in filthy lakes and puddles; so the Jesuites delight in the filthy puddles of idolatry and superstition. Secondly, as frogs make a great croaking in their marish grounds; so the Jesuites make a great croaking in kings Courts, in Noblemens houses, and Gentlemens houses, and almost every where, where they can get any entertainment, croaking and cracking of the Popes supremacy, the Popes holinesse, the Popes blessing, the

Chap. 16. 13.

The Jesuites  
compared  
to frogs, and  
why.

Popes keyes, the Popes power, *Peters* chair, *Peters* successors, Christs vicar, and many good morrows, I know not what. Thirdly, as frogs are all of one nature and quality, delighting in croaking and living in puddles: so the Jesuites are all of one mind and disposition in evill, croaking every where to maintain their Euphrates, and living daily in whoredome, Sodomitry, and all kind of outrageous beattlinesse. But that I may more fully perswade the conscience of the reader, that by these frogs are meant the Jesuites and seminary Priests; let us seriously weigh that which goeth before, and that which followeth after in this text, and we shall discern it to be very cleer and apparant. First,

Chap. 16. 10.

it is said, verse 10. that when the fifth *Angel* poured out his viall of Gods wrath upon the throne of the beast, by and by his kingdom waxed darke: that is, the majestic, power, pomp, credit, and estimation of Antichrist began to be diminished, obscured, and to suffer a great eclipse: which thing was fulfilled shortly after *Luthers* preaching. And presently it followeth, that they gnawed their tongues for sorrow: that is, they were full of fury and rage, barking and grinning like mad dogs, or rather like hel-hounds, against all

all such as set the Gospel abroad, whereby their *Babylon* began to shake. For at the first, when the Gospel began to peep forth, they did despise it, as a thing which they could easily suppress; but within a short time they found, that neither by excommunication, wherewith in former times they had, even as it were with lightning and thunder, caused kings and nations to tremble; neither by force of wars and bloody slaughters, neither by any skill in learning, nor by treacheries they could any thing prevaile, but that the Gospel did still more and more lay open their filthinesse and shame; then did they become, and so do they continue unto this day, even as mad-men in sorrow and rage, which the holy Ghost expresseth, in saying, that *they gnawed their tongues for sorrow, and blasphemed God, &c.* Chap. 16. 11. whereby it is evident, that the beast, and all that received his mark, are full of fiery hatred and malice, and cannot tell which way to be revenged. For the more they strive, the more they lose. Faine would they have Popery restored to his ancient credit and dignity, and they devise what they can to bring it about; but it will not be. For their kingdome waxeth darker and darker, weaker and weaker:

Chap. 16, 11.

Note this.

Chap. 16, 13.

and that is a dagger unto them, and a griefe of all griefe, which maketh them gnaw their tongues, and gnash their teeth for sorrow. But yet for all this, *they repented not of their works*, (saith Saint John) and therefore God is more incensed against them, and causeth the sixth Angel to pour out another viall upon the great river Euphrates, and the water thereof dried up: as wee have heard. Now then observe carefully, and note it diligently, that the frogs came forth upon the darkning of the kingdome of the beast, and the drying up of their Euphrates. For, who knoweth not, the Pope and his complices, perceiving the weakening and diminishing of their kingdom, have sent out these Jesuits and seminary Priests into all parts of Europe, to repair the ruines of Rome, if it were possible? and this is one circumstantiall reason to prove these three frogs to be understood of the Jesuites. But let us proceed to open the whole description of the holy Ghost, that it may yet more plainly appear. First, these frogs are called *unclean spirits*, because they are the very limbs of the Diuell, full of all filthinesse and uncleannesse. Secondly, they are called *spirits*, because they come out of the mouth of the Dragon, the beast,

beast, and the false prophet. Thirdly, they are called three in number, being in truth neerer three thousand, because they proceed out of three severall mouthes, the Dragon, the beast, and the false prophet: that is, the Divell, the Roman Empire, and the Papacy: three horrible monsters, three terrible bug-bears, which with one consent conspire together against the Gospel, to uphold their *Babylon*, and to stop the leak of their *Euphrates*. Now these three frogs are said to come out of the mouth of the Dragon, the beast, and the false prophet, because they come with the very minde and message of the Pope, and the Roman Empire, and so consequently, with the very mind and spirit of the Dragon. For they are the very breath of the Pope, and the spirits of the Divels, as like him, as if they had been spit out of his mouth. They are sent on the Divels errand, and the Popes embassage into all countries and kingdomes, and are taught their lesson what they shall say, and instructed what they shall doe, and what courses they shall take with men, both kings, Nobles, and the meaner sort: and for this cause the holy Ghost saith, they came out of the very mouth, the very heart, and the very

The holy  
Ghost cal-  
leth the Je-  
suits the spi-  
rits of Di-  
vels.

Chap. 16. 14.

Verse 14.

bowels of the Pope, and of the Diuell. And although these Jesuits and seminary Priests are called of the favourites, Catholick Doctors, holy Fathers, &c. yet the holy Ghost saith flatly, they are the spirits of Devils, working false and fained miracles, and with great efficacy of error, deluding and deceiving the simple and blind multitude. We see then, that the holy Ghost in all this description doth plainly note out the Jesuites and seminary Priests: for to whom can these things here spoken of agree, but onely to them? And do not wee which live in these dayes sensibly see and discern the fulfilling of all these things? Surely wee cannot but see and feel them, unlesse wee be wilfully blind, and do of purpose blind-fold & hood-wink our selves. But the holy Ghost goeth yet further, and doth more fully, and as it were demonstratively point them out unto us, describing them by their office, which is, *to go unto the kings of the earth, and of the whole world, to gather them to the battell of that great day of God almighty.* Who is ignorant that the Jesuites and seminary Priests are sent out to all Kings and Nobles of the whole world, that favour them and their proceedings? Are they not croaking in corner  
thick

thick and threefold in all parts of this land? Are they not practising of treacheries and treasons against our most gracious King and the whole state? Are they not plotting the destruction and subversion of this Church & common-wealth? Nay, as the holy Ghost saith, the chiefe end of their coming abroad is to sollicite & gather the kings of the earth unto battell against God, against Christ, and against all true professors of religion. The battell betwixt them is here called, *The battell of the great day of God almighty*, that is, that battell wherein the Almighty God will have the day, and goe away with the victory. For it followeth, that the Jesuites and seminary Priests did prevaile with the seduced kings of the earth so far, as to gather them together to a place, which in Hebrew is called *Armageddon*, that is to say, a place where they shall be destroyed, and that with such an horrible slaughter, that the place shall take a name thereof. For it was an usuall thing among the Hebrews to call the place where any famous thing fell out by a name which did report the same to all posterity, as, *Kibroth Hataavah*, the graves of Concupiscence; *Hamion Gog*, the multitude of *Gog*; and divers such like. And so

here

The Jesuites by their crafty persuasions shall bring the popish kings and their armies to a place where they shall be destroyed.

Numb. 11.

Ezek. 39.



here *Armageddon*, the destruction of an army, because the kings of the earth and their armies which shall fight against the Church at the instigation of the Jesuites, shall come to a place, where they shall have a notable overthrow. This word *Amageddon* may fitly be derived of two Hebrew words, that is to say, *Cherem*, which signifieth destruction, and *Gedudh*, which signifieth an army; that is, the destruction of an army: or as some say, and that very judicially, it may come of *Genermah Gidon*, which signifieth the subtilty of destruction; because the blind Kings and Nobles of the earth shall, by the subtilty and crafty persuasions of the Jesuits and seminary priests, be intised to fight against the Protestants in a place where they shall have a famous foyle. Some derive *Armageddon* of *Har*, which in Hebrew signifieth a Mountain, and *Megiddo*, which is the place where the godly king *Josias* was slaine: and so this place should be called *Armageddon*, the Mountain of *Megiddo*, for the slaughter of kings that shall be there. To the which the Prophet *Zecharie* alludeth, saying, *In that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon, in the valley of*

Zechar. 12. 11.

of *Megiddo*. Well, we do see that all these significations and derivations of *Armageddon*, come to one thing in effect ; which is, that the great armies which assemble themselves in battell against the Lord, shall be destroyed : and therefore it is not much materiall to dispute which is the more likely signification of the word. But this let us observe for our comfort, that whensoever wee shall see the Kings and Captains, Nobles and Potentates of the earth, being solicited by the Jesuites, Priests, and the false Prophet, to levie great armies, and make great powers to fight against the Gospel, and the true professors therof, for the maintenance of great *Babylon*, they shall not prevaile, but be utterly overthrowne and destroyed ; as in part wee see fulfilled in the year of our Lord 1588, when the great and invincible Armado of the *Spaniards*, as they thought, which was long in preparing against us, and at last, by the instigation of the Jesuites, brought upon us, came to *Armageddon*, as we know, GOD be praised. And in all time to come, in the like case, let them look for the like successe. Well, now to grow to some conclusions of this point ; we do plainly see that *Rome* falleth, their kingdome

dome waxeth dark, their Euphrates dryeth up, and they espy it. The Dragon, the Beast, and the false Prophet send out their frogs into all countries and kingdoms, hoping to prevent it by the help of the kings of the earth, and especially the king of *Spaine*: but alas all in vain, for they must come to *Armageddon* when they have done all that they can. For God fighteth from heaven against them, God bringeth them down, and no power of man is able to uphold them.

But now let us proceed to prove the third maine point; which is, that *Rome* shall fall finally, and come to utter desolation. For all sound Divines are perswaded of the fall of *Babylon*, and doe grant that it falleth, and is in falling: but all are not so thoroughly perswaded of the finall fall thereof in this life. Therefore now I will prove by manifest Scripture that *Rome* shall fall finally. First, if the things be deeply considered, and narrowly looked into, which *S. John* saith shall fall out upon the powring forth of the seventh viall of Gods wrath by the seventh Angel, they do fully portend a deadly downfall and utter overthrow of *Rome*: For the seventh viall is not powred upon the earth,

*Rome shall  
fall finally.*

or

or sea, or fountains of waters, or on the Sun, Chap. 16. 17.  
as the first foure vials were, which signified  
some particular judgment; but it was pow-  
red forth into the very air, which signifieth  
the universality of it, and containeth the  
most generall and most grievous judgment  
and vengeance of Almighty God upon the  
whole body of the kingdome of Antichrist,  
a little before the last day.

The text saith, that upon the powring  
forth of this viall, *there was a loud voyce* Verse 17.  
*heard out of the Temple of heaven from the*  
*throne*: that is, from the very presence of  
God, saying, *It is done*, it is dispatched,  
the utter overthrow of Rome is fully con-  
cluded of, and all things finished which  
belong to the powring forth of the seven  
vials, which containe the seven last plagues,  
wherein the whole wrath of God is ful-  
filled, as appeareth chap. 15. As before it is  
said, *Babylon is fallen*, because it should cer- Chap. 15. 2.  
tainly fall: so here God himselfe saith, *It*  
*is done*, because it shall certainly be done.  
For whatsoever God hath determined to be  
done, is as it were already done, because it  
shall most certainly be effected. Sith then  
the Lord hath pronounced this of Rome,  
there remaineth nothing but a daily ac-  
complish-

complishment of it : and let all the Popish know for a certainty, that they must goe to their geere, they must come to their payment, there is no way of evasion.

For, hath the Lord spoken it, and shall it not come to passe? Now upon this that God saith, *It is done*, followeth presently, that  
 Chap. 15. 18. *there were voyces and thundrings, and lightnings, and there was a great earth-quake, such as was not since men were upon the earth, even*  
 Chap. 6. 12. *so mighty an earth-quake.* What is meant by thundrings, lightnings, and earth-quake in this book, I have before shewed: to wit, commotions, seditions, tumults, uprores, and alterations of states, kingdomes, and common-wealths: and then the meaning of this place is, that there shall be horrible shakings, concussions, tumults, and great alteration of state in all the kingdomes which are subject to Antichrist, none of them shall escape. For this seventh viall of Gods wrath upon the kingdom of the beast, is compared to a most horrible and blustering tempest, raised up in the whole aire, that is, in all places of Antichrists dominions. And it is specially to be noted, as a thing of great moment, that the holy Ghost saith, *there was never such an earth-quake as this since the world began,*

*began, and since men were upon the earth.* For assuredly, so soon as the seventh Angel powreth forth his viall, the kingdom of Popery shall goe down amaine, which shall not belong before the end of the world, as all circumstances here doe shew. After all this, Saint *John* telleth us the effect of this thundering, lightning, and extraordinary earth-quake; which is, that *the great city was divided into three parts*; that is, there shall be a most horrible rent and division in the city of *Rome*, and throughout all the Popes dominions.

Chapt. 16. 19.

What this rent and division is, and how it shall be, I cannot determine, being a thing to come, as all the rest comprehended under the pouring forth of the seventh viall: But this I am sure of, that *Rome* shall goe down; and there shall be such tumults, uprores, rents, divisions, disputations, and confusions in *Rome*, and throughout all the Romish jurisdiction, as never were heard of, nor read of since the world began: For Saint *John* addeth, that *Babylon came in remembrance before God, to give unto her the cup of the wine of the fiercenesse of his wrath*: that is, God doth now at length call to mind all the wrongs done to his people, and all

Verse 19.

Verse 20.

all the righteous blood shed for the space of seven or eight hundred yeers by the whore of Babylon, that he may be fully revenged, and execute the fiercenesse of his wrath both upon her and her whole kingdom: yea, and that in such terrible and wrathfull manner, that there shall be no place of refuge, no place to flie into for succour: for Saint John saith, *Every Ile fled away, and the mountaines were not found*: Meaning that the Papists in that day shall have neither mountain nor Island to fly unto.

Chap. 16. 21.

And last of all, the holy Ghost saith, that *there fell a great haile like talents out of heaven upon the Idolaters*; insomuch, that they blasphemed God, because of the plague of the haile for the plague thereof was exceeding great. A talent was about the weight of threescore pound, as some write. Then it followeth that this hail of Gods wrath upon the Papists shall be most terrible and fearfull, and beat them down to the ground, as it were an haile of mil-stones, or plough-irons. Now when this hail of talents cometh, assuredly come it shall, then shall the kingdom of Popery be beaten to dust and powder: and therefore no marvell though the Idolaters, seeing all this, be in a most horrible



nible rage, and blaspheme God; as Saint *John* saith, because of this exceeding and most extraordinary plague, which shall then come upon them. But now to conclude, and wind up all together: for as much as this last viall is powred into the aire (God saith, *It is done*) an extraordinary earth-quake followeth, the great citie of *Rome* is rent, *Babylon* called into question, and fearful hail-stones of wrath powred downe upon the Idolaters; I doe conclude, that *Rome* shall fall finally, and come to utter destruction in this life.

Now let us proceed to further prooffe. In the eighteenth chapter of this book the whore of *Babylon* saith in heart: *I sit, being a Queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come at one day, death, and sorrow, and famine, and shee shall be burnt with fire; for that God which condemneth her is a strong Lord.*

Chap. 18. 8, 9.  
Isa. 47.

First, here *Rome* is described as shee was in the height and top of her pride and security, when shee held the dominion of the kings of the earth, and boasted that shee was the head of the Catholick Church, carrying her selfe very insolently above all kings and Emperors, treading upon their necks, and making

making them attend at her gates bare-foot in the middest of winter, as the stories report. Yea, and that shee was no widow; that is, no solitary or desolate person, but one that had many lovers which were strong to defend her, so as she should feel no want, nor see any sorrow. But the time will come, and draweth on apace, wherein shee shall be thoroughly punished for her haughtinesse, and intolerable pride and security: For the holy Ghost saith, *her plagues shall come in one day*; that is, suddenly, shortly, and speedily, even death, sorrow, and famine, and shee shall be burnt with fire; for that God which condemneth her is a strong Lord. If this be not plain enough to prove an utter overthrow of *Rome*, I know not what can be plain enough. For if death, famine, and fire will not pull her downe, I know not what shall pull her downe. But Saint *John* saith flatly, that God himselfe, who is a strong Lord, will oppose himselfe against *Rome*, and condemne her. Who can uphold her? Can the king of *Spaine*? can the Cardinals? can the Emperour? can all the Dukes of *Italie*, and all the potentates of the earth that take part with her? No, no, they are all too weak. For if God take against a man, who can reclaine him,

him, saith the holy Ghost ? For hee doth  
whatsoever hee will. And againe, God is wise  
in heart, and mighty in strength ; who ever hard-  
ned his heart against him and prospered ? If  
God call not back his anger, the most proud hearts  
are bowed under him. And God saith in E-  
zek. 22. Can thy hands be strong, or can thy  
heart endure in the day that I shall have to doe  
with thee? Then it followeth, that though Ba-  
bylon sit as a Queen, and all her lovers take  
part with her, yet because the strong Lord  
is against her, therefore shee shall come to  
utter destruction.

Some of good judgement in the truth  
have gathered from this place, that the very  
city of Rome shall be burnt with fire, which  
assuredly may well be : but this I am sure of,  
that the phrase of *burning with fire* doth in Amos 5.6.  
the Prophets alwaies signifie an utter destru-  
ction and desolation of a city or a kingdom;  
and therefore it followeth, that Rome shall  
be utterly destroyed.

But behold yet a stronger and plainer  
prooffe. For Saint John saith, *A mighty An-* Chap. 17. 21.  
*get took up a stone like a great milstone, and cast*  
*it into the sea, saying, With such a violence shall*  
*that great city Babylon be cast downe, and shall*  
*be found no more.* All men know, that old  
Babylon

*Babylon* in *Chaldea* was destroyed by the *Medes* and *Persians* long before *Saint John* wrote this book; and therefore that is not here meant; but the new *Babylon*, which is *Rome*, as before hath been proved. The phrases of speech, and the signes which the Prophets used to declare the destruction and desolation of old *Babylon*, are here alluded unto the destruction of *Rome*. For wee read in the Prophecie of *Jeremie*, that the Prophet having written in a book all the evil that should come upon *Babel*, for holding Gods people so long in most miserable captivity, said to *Serajah*, *When thou comest unto Babel, thou shalt reade all these words, and when thou hast made an end of reading this booke, thou shalt binde a stone to it, and cast it into the midst of Euphrates, and shalt say, Thus shall Babel be drowned, and shall not rise up from the evil that I will bring upon her, although they weary themselves.* Now let us consider how this agreeth with the same which is here set down, and wee shall find, that all things are here set down with greater force to expresse, as it were, a deeper vengeance, and a more heavie (and unrecoverable destruction.) First, there is a man; here is a mighty Angel: there the

Jer. 51. 61.

man

man taketh up a stone; here the Angel taketh up a great stone like a mill-stone: there the stone is cast into the river, here into the deep sea. All these circumstances being applied to *Rome*, do greatly aggravate the matter, and very plainly shew, that it shall fall without all hope of recovery. For the Lord declareth by this forcible signe of casting a mill-stone into the sea, that the citie and kingdom of Antichrist shall bee cast deep down into perdition, and shall lie overwhelmed and drowned in the same for ever.

*Rome shall fall without all hope of recovery.*

For if old *Babylon* was utterly destroyed, and came to a small desolation in this life; much more shall *Rome*, as the holy Ghost disputeth: But old *Babylon* came to utter mine and desolation in this life, as both *Isaiah* and *Jeremiah* do witnesse. Therefore new *Babylon*, that is, *Rome*, shall come to utter destruction: and, as the holy Ghost here saith, shall be found no more, or shall fall without all hope of recovery.

Stories doe report, that *Rome* hath been sundry times destroyed by the *Goths* and *Vandals*, and others; yea, once fired and quite burnt up; but afterward built and raised up againe by the Emperors: But

here the holy Ghost saith expressely, that it shall have a finall fall, and an uprecoverable destruction. For can a mil-stone cast into the bottome of the sea ever be got up againe? No, no, it is impossible. Therefore let the Jesuites and seminary Priests doe what they can, they shall never set up Rome againe, they shall never restore her to her former state and dignity; they shall never repaire her credit againe. Let the Pope, and Cardinals, and the King of *Spain*, and all the world, and all the Divels in hell joine together, they shall never get up this mil-stone out of the bottome of the sea. For the Angel hath cast it in with such a violence, that no power of man shall ever fetch it out again.

True it is indeed, that the Jesuites bestir them, and the seminary Priests and Papists doe work apace in all lands, and adventure themselves in most desperate manner to recover againe the credit of Popery, and to set up againe the dignity and the power of the Pope, and the glory of their Church and citie, and their bold enterprizes doe make many even to doubt that they will againe one day prevaile: But assuredly we are to make full reckoning, that although  
here

here and there they may support for a time some ruinous parts of their rotten frame; yet doe what they can, it shall in the end down upon their heads, and come to utter desolation.

Indeed, *Rome* standeth yet, and Popery is not quite fallen downe. But they are disclosed, their credit is cracked, their power decayeth; and so this thing is begun, and the time draweth on when it shall be fully accomplished. Hee that had beheld the power, the pomp, the riches and estimation of the Church of *Rome* about some four-score yeeres past, and looketh upon it now, shall see a wonderfull alteration. It seemed then to be without all danger of shaking: for the Emperour, and the Kings of the earth stood forth with all their force and might, power and policy to uphold it: but, God be thanked, we see how it is already come down, and shall come down every day more and more, whosoever saith nay to it.

But behold, yet more and more plain proof for the utter desolation of *Rome*. For Saint *Jahn* describeth the eternall desolation thereof, by denyall of those things which are in cities inhabited; First, hee saith, *there*



Chap. 18. 22.

*shall be no more any voice of harpers, musicians, pipers and trumpeters heard in Rome, that is, all musick shall surcease, which argueth an utter desolation: For what inhabited cities are without musick?*

*Secondly, hee saith, There shall be no craftsmen of what trade soever found in Rome, which argueth an utter desolation: For what flourishing citie is without artificers?*

*Thirdly, he saith, No light of a candle shall any more shine in Rome; which argueth an utter desolation: For what inhabited city is without candles?*

*Fourthly, he saith, No sound of a mil-stone shall be heard in Rome, which doth argue an utter desolation: For what city is without mills to grind their corn?*

*Lastly, he saith, The voice of the bridegroom and of the bride shall be heard no more in Rome, which argueth an utter desolation: For what citie is without bride and bridegroom? and without marriage for procreation sake? Then I conclude from all this, that Rome shall fall finally, and come to utter destruction.*

*But behold yet a more plain and pregnant prooffe, drawne from the pitifull mournings and most wofull lamentations*

of

of the kings of the earth, the merchants and the mariners, who all doe joyntly lament and mourne for the destruction and desolation of Rome, crying, *Alas, alas, that great city Babylon, that mighty city: for in one houre is thy judgement come: in one houre so great riches are come to desolation, in one houre shee is made desolate.* What can be more plainly and fully spoken to prove an utter desolation of Rome? What can be more required then to have it set down in expresse terms, as here we see? For now the holy Ghost useth no figure, no hardnesse, no circumlocution, no obscurity; but telleth us plainly, and thrice for failing, that *Babylon, that is Rome, is made desolate, is to come to desolation.* Chap. 18. 10.

Moreover, it is said that *the kings, merchants and mariners shall stand afarre off, for fear of her torment, and they shall weep and waille when they shall see the smoke of her burning;* signifying that the torment and plague of Rome shall be so great; that kings, for all their might, shall not dare to come nigh to rescue her: no, not the king of Spain with all his great might and power; he shall be faine to stand afarre off, or rather utterly to forsake her, weeping and wailing as well as others, V. 19, 15, 18.

others, for her most fearfull and unrecoverable destruction.

But we are to observe in all this, that the holy Ghost useth a figure or kind of speech, which they call a *Prosopopœia*, or faining of a person, whereby the Popish kings being dead and rotten, are brought in lamenting and bewailing the fall of *Babylon*, as if they were alive againe: or else it may be understood of Cardinals and Legates, which are even as kings upon the earth. But it cannot be understood of Christian kings, for they shall be the instruments of God to pull down great *Babylon*, as we shall hear anon.

Verse 9.

Furthermore, let us consider the causes of this great lamentation for the deadly downfall of *Babylon*, by the Popish kings, merchants, and mariners. First, *the kings*, they mourn and lament, saith Saint *John*, because they had committed fornication with the great whore of *Babylon*, and lived in pleasure with her: that is, they have lived long with her in abominable idolatry, and pleased her that way, and therefore she gave them dispensations to live in wantonnesse and all carnall pleasures, and even to doe what they list, spending their dayes in sensuality, and all kind of fleshly delights.

Secondly,

Secondly, the merchants doe weep and waile, because no man buyeth their ware any more. These merchants are not named, but they may easily be knowne by their wares, which the holy Ghost describeth, to wit, that they be the Popish merchants, the shaven merchants, who are here brought in mourning and lamenting for the losse of their gaine. The Monks, Friars, and Priests cannot have that utterance of their wares that in times past they have had; their wares are now out of request: their markets waxe dead, and they have cold takings. When these fellowes passe by the great Monasteries and Abbeyes, and see them made ruinous heapes, and will remember the fat revenues, the good cheer, the pleasure and delight which sometimes they have had in those places, it cuts their hearts, and maketh them shake their heads at it, saying, *Alas, alas, that great city that was clothed in fine linnen, and purple, and scarlet, and gilded with gold, and precious stones and pearls; for in one hour so great riches are come to desolation.* Mark then, that the ruine of their great city, with all the pomp, pleasure and riches thereof, is that which doth yet stick in their stomacks,

V. 12, 13, 14,

Verse 16.

Thirdly,

Thirdly, the mariners doe greatly mourn and lament for the losse of their profit and commodity. For while *Rome* had dominion over the kingdomes, and the Pope ruled over all, even us God upon the earth, there was nothing but trudging over the seas to *Rome* out of all Lands, and againe from thence: there was carrying and re-carrying; insomuch, that multitudes of mariners and ship-masters were continually set on work, and gained greatly thereby. No marvell then though these mariners are brought in amongst other friends of *Rome*, bewailing her destruction, even with dust upon their heads, weeping, and crying, and saying, *Alas, alas, that great city where in were made rich all that had ships on the sea by her coastlinesse. For in one houre shee is made desolate.* Thus wee see how the kings, and merchants, and mariners shall bewaile the utter ruine and great desolation of *Rome*, for the losse of their pleasure, their gain, and their profit?

Moreover, wee are to observe, that that which is spoken by the old Prophets, *Isaiah* and *Jeremiah*, as touching the utter desolation of old *Babel*, is applyed by Saint *John* no new *Babel*, which is *Rome*. Touching

ching the Easterne Babylon, the Prophet saith thus: *Babel, the glory of kingdoms, the beauty and pride of the Chaldeans, shall be as the destruction of God in Sodom and Gomorrah. It shall not be inhabited for ever, neither shall the Arabian pitch his tent there, neither shall the shepherds make their folds there. But Ziim shall lodge there, and their houses shall be full of Ohim: Ostriches shall dwell there, and the Satyrs shall dance there: that is, fairies, hobgoblins, night-spirits, and such like; whereby is signified the utter desolation of old Babylon.* Now Saint John applyeth all this to Rome, saying, *Babylon, that great city, is become the habitation of Devils, and the hold of all foule spirits, and a cage of every unclean and hatefull bird: Noting hereby both the filthinesse of Rome, and also her utter desolation.*

Isa. 13. 19.

Chap. 18. 2.

But now let us proceed to our last and greatest argument, to prove the finall fall and utter destruction of Rome and all Romish power and authority. In the nineteenth chapter of this Prophecie our Lord Jesus is described *sitting upon his white horse*, which is the ministry of the Gospel, as hath before been proved, and is most gloriously brought in by Saint John, as grand Captain

Thirdly, the mariners doe greatly mourn and lament for the losse of their profit and commodity. For while *Rome* had dominion over the kingdomes, and the Pope ruled over all, even us God upon the earth, there was nothing but trudging over the seas to *Rome* out of all Lands, and againe from thence: there was carrying and re-carrying; insomuch, that multitudes of mariners and ship-masters were continually set on work, and gained greatly thereby. No marvell then though these mariners are brought in amongst other friends of *Rome*, bewailing her destruction, even with dust upon their heads, weeping, and crying, and saying, *Alas, alas, that great city where in were made rich all that had ships on the sea by her coastlinesse. For in one houre shee is made desolate.* Thus wee see how the kings, and merchants, and mariners shall bewaile the utter ruine and great desolation of *Rome*, for the losse of their pleasure, their gain, and their profit.

Moreover, wee are to observe, that that which is spoken by the old Prophets, *Isaiah* and *Jeremiah*, as touching the utter desolation of old *Babel*, is applied by Saint *John* no new *Babel*, which is *Rome*. Touching



ching the Easterne Babylon, the Prophet saith thus: *Babel, the glory of kingdoms, the* Ila. 13. 19.  
*heaviness and pride of the Chaldeans, shall be as the destruction of God in Sodom and Gomorrah. It shall not be inhabited for ever, neither shall the Arabian pitch his tent there, neither shall the shepherds make their folds there. But Ziim shall lodge there, and their houses shall be full of Ohim: Ostriches shall dwell there, and the Satyrs shall dance there: that is, fairies, hobgoblins, night-spirits, and such like; whereby is signified the utter desolation of old Babylon.* Now Saint John applyeth all Chap. 18. 2.  
 this to Rome, saying, *Babylon, that great city, is become the habitation of Devils, and the hold of all foule spirits, and a cage of every unclean and hatefull bird: Noting hereby both the filchinesse of Rome, and also her utter desolation.*

But now let us proceed to our last and greatest argument, to prove the finall fall and utter destruction of Rome and all Romish power and authority. In the nineteenth chapter of this Prophecie our Lord Jesus is described *sitting upon his white horse,* which is the ministry of the Gospel, as hath before been proved, and is most gloriously brought in by Saint John, as grand  
 Captain

Chap. 19. 12,  
13, 14, &c.

Captain and Generall of the field, fighting with all his army against Antichrist and his souldiers. S. *John* giveth him goodly names and titles, calling him the Word of God, the King of kings, and the Lord of lords: and saith, that hee hath a Name written that no man knew but himself; which is his infinite glory and majesty.

And moreover, that his eyes were as a flame of fire, and on his head many crowns, and a sharp sword in his mouth, and clothed with his warlike garment dipt in blood, and all his heavenly souldiers followed him upon white horses: meaning thereby all Christian kings, dukes, lords, nobles, captains, preachers and professors of true religion.

Verse 19.

This grand Captain, with all these worthy souldiers, saith Saint *John*, shall muster together, and prepare themselves to fight against the beast, and the false prophet; and all their forces; and at last hee seeth them joyn battell. *I saw* (saith Saint *John*) *the beast, and the kings of the earth, and their armies gathered together to make battell against him that sate upon the white horse, and against his army.* Now all this is to be understood of the battels betwixt the Papists and the Protestants

Protestants in these last dayes. But, may some man say, Who shall have the victory? What is the successe? What is the issue? let us hear of that. The holy Ghost answereth, that *the beast and the false prophet were taken, foiled, and overcome*; using a warlike phrase, because in the wars they use to take their greatest Captains and Commanders alive, and to put them to their ransomes. The like unto this we have in the seventh chapter, where Saint John telleth us, that when the Popish kings and potentates shall make war against Christ and his Gospel, they shall have the like successe unto this. For, saith hee, *These have one mind, and shall give their power and authority unto the beast, they shall fight with the Lamb, and the Lamb shall overcome them: for he is the Lord of lords, and King of kings.*

The Protestants shall have the day.

Chap. 13, 14

But, may some man say, When the Leaders and Commanders of the Popish armies shall be taken captives and set at their ransomes, what shall become of the inferiour Captains and souldiers? The holy Ghost answereth, that *the remnant were slaine with the sword of him that sitteth upon the horse*: that is, they were put to the sword, and all the fowles were filled full with their flesh. And  
for

Chap. 19. 21.

for this cause Saint John saith, that he saw an Angel stand in the Sun, who cryed with a loud voice, saying to all the fowles that did fly by the middest of heaven, Come and gather your selves together unto the supper of the great God.

Now, to make this plain: We know, that they which proclaim any matter, seek some market-crosse, or high place to stand in, where they may be heard: so this Angel, which proclaimeth the victory against Antichrist, before any stroke be stricken, because of the certainty of it, standeth in the Sun, as it were in the theater and middest of the world, as in a place most fit for the purpose, that hee may be heard throughout all the earth. Now this proclamation is directed to all the fowls of the ayre, to bid them to a supper, which is here called the supper of the great God. But it may be demanded, What cheer shall they have? The holy Ghost answereth, that they shall eat the flesh of Kings, and the flesh of great Captains, and the flesh of mighty men, and the flesh of horses, and of horse-men, and the flesh of all free-men, and bond-men, and of small and great.

Verse 18.

This wee know, that when men are slain  
in

in great numbers in the wars, their bodies  
be scattered as meat for the fowls of the air.  
And therefore here all fowles are invited  
and bidden to a great supper made them by  
the great God, whose hand is in all this;  
their cheer and their dainties are reckoned  
up to be the flesh of Kings and Captains, &c.  
Now out of this may be strongly conclu-  
ded, that hereafter in all time to come,  
when the armies of the Pope, which is the  
beast; the armies of the king of *Spain*, who  
hath given his power and authority unto the  
beast, and is his great upholder; when the  
armies of the Cardinall, his great confede-  
rate; when the armies of the Leaguers, his  
great adherents; yea, when all these, and all  
other Popish armies shall joyne and band  
themselves together against the Christian  
kings, and defenders of the Gospel, they  
shall have a notable overthrow; insomuch  
that their dead carcasses shall even cover the  
earth, and the fowles of the air shall come to  
their great supper, which the Lord of hosts  
will make ready for them. For assuredly,  
and out of doubt, they that live, shall see the  
fulfilling of all this, and shall see the Popish  
armies goe down by heaps in all countries  
and kingdomes, and be made meat for the

The Popish  
armies shall  
go down by  
heaps.

Chap. 16. 6.

Chap. 13. 10.

fowles of the air. For the holy Ghost saith, *They shall come to Armageddon*; that is, the place where their armies shall be destroyed. And again, *If any lead into captivity, hee shall go into captivity: If any kill with a sword, he must be killed with a sword.* For as the Popish forces have in former times taken captive the people of God, and cruelly murdered them: so now the time draweth on apace, wherein themselves shall be taken and put to the sword.

And therefore now at last I conclude, that *Rome* shall fall finally, and come to utter destruction in this life. For as *Rome* did rise up by degrees in this life, so *Rome* shall fall by degrees in this life: as *Rome* grew up to her full height and highest pitch in this life, so it shall come to her lowest ebb and greatest declination in this life: I meane, before the coming of Christ unto judgement. For the falling down of haile like talents upon the kingdome of the beast, shall be in this life: The extraordinary earth-quake upon the dominions of Antichrist shall be in this life: The coming of the Popish armies to *Armageddon* shall be in this life: The mourning of the kings, merchants, and mariners for the overthrow of *Babylon* shall be in this life:

Rome shall  
be utterly de-  
stroyed in  
this life.

life: The great battell betwixt the beast and him that sitteth upon the white horse, shall be in this life, before the day of judgment: The powring forth of all the seven vials of Gods wrath upon the kingdome of the beast shall be even in this life. For it were an absurd thing to say, any of these things shall be after this life; or to say that these things shall not be till the very coming of Christ; for they are all things to be effected here in this earth: and the holy Ghost doth describe them as things to be done upon the face of the earth: for otherwise we could have small comfort in any of these things, if they should not be done here in earth, or if they should all be deferred till the very coming of Christ, and in the meane time Antichrist shall prevaile.

But it will be objected, that *S. Paul* saith, *The Lord shall consume Antichrist with the spirit of his mouth, and abolish him with the brightnessse of his coming*: Therefore before his coming he shall not be utterly abolished. True it is indeed, he shall not utterly be cut off in all his members, till the very coming of Christ: For there will be some Papists remaining in all countries, even unto the end; there be some, nay, many, that will

*An objection answered.*



Chap. 16. 26.

Chap. 17. 16.  
The Pope  
shall bee  
brought ve-  
ry low.  
2 Sam. 3.

carry the beasts mark even untill the last day. But the holy Ghost in this Prophecie speaketh of the revolting and falling away of kingdomes and countries from the See of *Rome*; whereby it shall come to passe, that it shall be exceedingly weakned, and brought so low, that the kings of the earth shall easily take it; or, as the holy Ghost speaketh, shall easily passe over, their *Euphrates* being dried up, and enter their *Babylon*. But then, will some man say, Shall there be no Pope at all a little before the coming of Christ? I answer, and not I, but the holy Ghost for me; hee shall be a poor Pope, a naked Pope, a desolate Pope, a Pope whose flesh shall be torn, whose flesh shall wither, as we shall hear anon: Hee shall be such a Pope, as *Ishbosheth* was a King, when *Abner* and all *Israel* fell away from him. He shall be such a Pope as the king of Portugal is a king.

But it will be objected, How know you this? are you a prophet? can you fore-tell of things to come? I answer, Saint *John* was a Prophet, and indued with a Propheticall spirit in this matter of his visions and revelations; and I speak no more then Saint *John* hath set down. And therefore I hope

I speak within my compasse : for I doe but relate Saint *Johns* words, and explain them in such measure as I am able.

This Prophecie doth plainly declare, that *Babylon* shall fall, *Rome* shall come down, the Pope shall never be esteemed again: and I do beleeeve it to be so; I beleeeve God, I beleeeve his word, I beleeeve all that is spoken in Scripture, and I do indeavour to perswade others also. For sith the holy Ghost hath so plainly and so fully fore-told it, why should we not beleeeve it? why are wee so slow to beleeeve all that is written in the Scriptures? Hath God spoken it, and shall it not come to passe? shall any jot of his word fail? shall we think he jesteth with us, when he doth so often and so seriously tell us of the downefall of *Rome*? Surely, surely, the cause why men are not fully perswaded of the finall fall of *Rome*, is, because they do not diligently peruse this book of the Apocalypse. But let them be studious and diligent in this book, and they shall be out of all doubt, that *Rome* is the great whore of *Babylon*, that the Pope is Antichrist, and the Papacy the beast.

But now, me thinketh, I hear some men say, How is it like that Popery shall fall

down more and more here among us, sith it hath so many friends, backers and upholders, and seemeth to gather strength, and make an head again? I answer, that all is but a lightning before death. I answer, that all is but the stopping of a water-brook, or making a dam overthwart it, which will cause it to swell more, and to break over with great violence. I answer, that all is no more then is fore-told, that the Jesuits shall come forth like frogs out of their puddles and marish grounds, and keep a croaking for a time, till they have croaked their own destruction and many others. For they shall never set Popery here in England, to stand and continue, do what they can. I must needs confesse, that our sins being so horrible and outrageous as they are, and being grown to such an height and ripenesse, doe deserve some fearfull vengeance, and that God hath a just controversie against us, as sometimes hee had against *Israel*, because *there was no mercy, nor truth, nor knowledge of God in the land: but swearing, lying, killing, stealing, and whoring, and blood toucheth blood, and therefore saith God, The land shall mourn, &c.* But yet I hope for his covenant sake, for his great mercies sake, for his names sake, for his glory

Hof. 4.

ty sake, and for his Churches sake, he will be gracious and favourable unto us, and not bring upon us that vengeance which our sins have deserved: or at least wise though he correct us, as indeed he hath just cause, and we may justly fear it; yet hee will doe it in mercy for our amendment, and not in wrath to our destruction, as hee saith by his Prophet: *I will not utterly destroy thee, but I will correct thee by judgment, and not utterly cut thee off.* But howsoever it shall please the most wise God to deale with us, yet this I say, and am perswaded of, that Popery shall never be established again in this kingdom: my reason is, because the everlasting Gospel carried abroad by the Angel that flyeth in the midst of heaven, shall spread still more and more throughout all the kingdomes of *Europe*, as appeareth, chap. 14. v. 6. for otherwise how shall *Rome* fall? how shall the Jewes ever be converted? how shall fire come down from heaven, and devoure both *Gog* and *Magog*, as the holy Ghost fore-tel-  
 leth shall come to passe, and as we shall hear more anon? Moreover, *S. John* telleth us plainly, that in these last dayes the Gospel shall be preached to many people, and nations, and tongues, and to many kings. And further hee  
 Z 4                      saith,

*Ier.* 30. 11.  
 & 46. 28. &  
 10. 24.

*Rom.* 11. 24.

*Chap.* 19.

*Chap.* 10. 1.

saith, that in this age wherein we live, many shall renounce idolatry, repent, and give glory to the God of heaven. But some man may say, How prove you that this kingdome is one of them which Saint John speaketh of, and which hee meaneth, wherein the Gospel shall be preached unto the end of the world? I answer, that it is proved out of the seventeenth chapter of this Prophecie, where the holy Ghost telleth us flatly, that those ten kingdomes of Europe which had a long time been the ten horns and strength of the beast, and being of one mind, had given their power and authority unto the beast, should now in these last dayes rise up against the whore of Babylon, make war against her, hate her, and make her desolate.

Chap. 19. 13.

Verse 16.

\* England & other kingdoms which have forsaken the beast, shall so continue unto the end of the world.

But this kingdome is one of those ten hornes; and one of those ten kingdomes which a long time had given her power and authority to the beast. Therefore as this kingdome hath happily begun to hate the whore, and to make her desolate and naked; so undoubtedly she shall continue unto the end of the world. \* For if this kingdome, and other kingdomes which now hate the whore, doe not continue, how shall she be made desolate and naked, &c. ? Then it should

should seem, the beast shall revive and recover himselfe again, and so St. John shall be found a false Prophet. But *God is true, and all men are lyers*; and St. John shall be found a true Prophet: and therefore these kingdoms of *Europe* which have begun to hate the whore, shall continue, and never give her over, till (as the holy Ghost saith) *they have eaten her flesh, and burnt her with fire*; that is, till they have utterly devoured her. But here it will be objected, that in the latter dayes iniquity shall have the upper hand. I answer, first, that I find no such place of Scripture. But this I find, that our Lord Jesus fore-tel-  
 leth his disciples, that very shortly after his death and resurrection, many seducers and false teachers should arise, which should deceive many, and draw them away from the love of the Gospel: and, saith he, *because iniquity shall be increased, the love of many shall be cold*. But this speech of our Saviour doth not properly concern our times: but yet it must needs be granted, that the wicked shall wax worse and worse, and the world shall not amend, but still be worse and worse, and grow to a greater height and ripenesse of sin, as appeareth in this Prophecie. Yet for all this, we must note withall, that the  
 number

Mat. 24. 12.

ch. 11. 1, 11,  
13.

number of true beleevvers in those last daies shall be very many, as this book doth also teach. But it may be objected, How can this geare stand together, that in the last dayes there shall be multitudes and millions of reprobates, and most wicked and abominable persons, and yet withall, a great increase of true beleevvers? I answer, that the world will be alwaies like it selfe, impious and unbelieving. But the Church shall purely worship God, and that with daily increasing even unto the end. But now, me thinketh, I heare some man say, What likelyhood is there of all this which you write touching the overthrow of *Rome*? Doe wee not see, that *Rome* is yet strong? Doth not *Italy*, *Spain*, the greatest part of *France*, and *Netherland*, and *Germany* stand for her defence? Hath not the whore still many and great bearers and upholders? What likelyhood is there then that ever she shall be brought so low as you speak of? I answer, that in this case wee must not ask the question, What likelyhood? Wee must not consult with flesh and blood: wee must not take counsell of humane reason: For God is marvellous in his devices, and when he hath once decreed and determined of any future event,

We may not  
say, What  
likelyhood is  
there of this?



vent, hee will compasse it by means far surpassing all humane reach and capacity; yea, by such plots and devices, as mans wit could never have once dreamed of. For hee hath all means in heaven and earth in his hands, and is admirable in all his proceedings: and therefore wee may not ask this question, What likelyhood, or how can it be, or how can it possibly come to passe? What likelyhood was there an hundred yeeres past, when *Rome* was in her delight, and all the kingdomes of *Europe* stood for her, that ever she should have been forsaken of so many of her old friends, as at this day she is? What likelyhood was there, that when the Pope would command the Emperor, and all the Kings of *Europe*, and their kingdomes, that ever hee should have been brought so low as at this day he is, God be thanked? What likelyhood was there that ever poor *Martin Luther* should stand out with the everlasting Gospel in his mouth against the Pope, Emperor, and as it were, the whole world, and yet die in his bed in a good old age? What likelyhood was there that King *Henry* the eighth, of famous memory, should renounce *Rome*, oppose himselfe against the Pope, and suppress the Abbeyes, Priors,

Priories, and Monasteries in this kingdom, and take their lands and livings into his owne hands? Therefore I conclude, that when God hath decreed the utter overthrow of Rome, wee must not ask this question, How can it be? or which way shall it be brought about? For the Scriptures do teach, that God in all ages hath done the greatest exploits, either by himselfe alone without means, or else by weak means, or contrary to all means.

2 Chron. 20. *By himselfe, without meanes, hee overthrew the Moabites, Amornites, and them of Mount Seir, which made war against good king Jehosaphat.*

Exod. 14. *By himselfe he destroyed Pharaoh and his army in the red sea.*

Josh. 6. *By himselfe hee overthrew Jericho that great city.*

2 King. 19. *By himselfe he slew the huge army of the Assyrians that made war against Ezekias.*

2 Chro. 14. *By himselfe he smote the great and dreadfull army of the Ethiopians before Asa, and before Judah.*

2 King. 6. *By himselfe hee smote the Syrians, which besieged Dothan; the citie where the Prophet Elisha was.*

Jud. 7. *By weak meanes he overthrew the innumerable army*

army of the Midianites, even by Gideons three hundred.

By weak meanes hee slew a garrison of the Philistims, even by Jonathan and his armour-bearer. 1 Sam. 14.

By weake means hee overthrew the kings of Sodom, and thereabouts, even by Abraham and his family. Gen. 14.

He overthrew Goliath by David: Sifera by Jael: Abimelech by a woman. 1 Sam. 17. Judg. 4. Judg. 6.

Contrary to means, hee saved the three children from burning, being in the fire. Dan. 3.

Contrary to means, he saved Jonas from drowning, being cast into the sea. Jonas 2.

Contrary to means, he preserved Daniel from devouring, being cast into the lions den. Dan. 6.

Contrary to means, hee kept the Israelites from drowning, being in the bottome of the sea. Exod. 14.

Contrary to meanes and all expectation, hee caused the Sun to stand still at noon day, whilest hee overthrew the five kings of Canaan by Joshua. Josh. 10.

Therefore I conclude, that forasmuch as God in a'l ages hath effected the most strange and admirable things, either by himself without means, or by very weak means, or contrary to all means, therefore it is in vain to ask this question, How, or by what means

The utter overthrow of Rome concluded of.

means shall *Rome* be destroyed? For it is enough for us to know that it shall be destroyed, and come to utter desolation. And in my judgment the holy Ghost hath so often and plainly affirmed this, that no man should any more make any doubt of it, or once call it into question. For what can be more plain, then to say, *Rome is fallen: Rome shall fall. Great hail-stones like talents shall fall upon it. It shall goe to perdition. It shall fall to destruction. It shall be cast downe like a great mil-stone into the bottome of the sea. It shall be burnt with fire. It shall be made desolate and naked. It shall be without inhabitants. All the Popish sort, both high and low, shall with great mourning and lamenting bewaile the desolation thereof. Their armies shall come to Armageddon. The beast and the false prophet shall be taken, and their Captains and souldiers slain by infinite heapes, and their carcasses made meat for the fowles of the air?* If all this be not plain enough, I cannot tell what can be plaine enough. True it is indeed, the holy Ghost doth not name *Rome*; but it is apparant by the circumstances, that all these places must needs be understood of *Rome*, of Romish power, and of the Romish armies. For there can no other sound sense be given of them,

Chapt. 14. 8.

Chapt. 16. 2.

Chap. 17. 8.

Chap. 17. 11.

Chap. 18. 31.

Chap. 18. 8.

Chap. 17. 16.

Chap. 18. 21.

Chap. 18. 9.

Chap. 16. 16.

Chap. 19. 18.

all divine writers and interpreters doe affirme, both new and old. And therefore I conclude, that Saint John in this prophetic could not speak more plainly, except hee should have named *Rome*; for hee nameth *Babylon*; he nameth the great city which then reigned over the kings of the earth; he nameth the city situate upon seven hills; he nameth the city which had seven severall governments: And therefore out of all doubt he meaneth *Rome*. Well then, sith it is so, that *Rome*, and all Romish power and authority shall fall flat down, and come to utter destruction and desolation in this life; let all men take heed how they joyn with *Rome*, how they joyn with the Romish Church, and how they receive the beasts mark: for assuredly they shall all be destroyed together, both in this life and that which is to come, as wee shall hear by and by.

Let all the wise men therefore, and all such as have any care of their salvation, follow the wholesome counsell and advice of the holy Ghost, which saith, *Go out of her my* Chap. 18. 4. 5. *people, that yee be not partakers of her sins, and that ye receive not of her plagues: for her sins are come up to heaven, and God hath remembered her iniquities.* Our only wisdom then will be to separate

separate our selves from the whore of *Babylon*, that is, from the Church of *Rome*, and to joyne our selves with all speed unto the Church of *God*; that is, the Church of the Protestants; for this shall stand and flourish, the other shall fall down and perish.

Gods people  
are to re-  
joyce in the  
overthrow  
of *Rome*.  
Chap. 18. 20.

But what then, shall we be sorry for the fall of *Babylon*, and the ruine of *Rome*? No, no, the holy Ghost counselleth us greatly to rejoyce in her destruction and overthrow, saying, *O heavens rejoyce over her, and ye holy Apostles and Prophets, because God hath given you judgement on her.* Wee are therefore to be so far from mourning and lamenting for the desolation of *Rome*, the kings, merchants, mariners, and other her friends, as that it ought to be the very joy and rejoycing of our hearts: For *Saint John* saith, that not onely the holy Angels, Prophets, Apostles and Martyrs shall rejoyce at the destruction of *Rome*; but also all the Saints, and all the whole body of the Church. And therefore he saith, that after the utter overthrow of *Rome*, Hee heard a great voyce of a great multitude in heaven, saying, *Hallelujah*, that is, praise yee the Lord; for hee hath condemned the great whore, which did corrupt the earth with her fornication, and hath avenged the

Chap. 19. 1, 2.

the blood of his servants shed by her hand. And  
 againe, saith Saint John, they said, Hallelu-  
 jah, Hallelujah, Hallelujah, thrice together,  
 thereby expressing the great joy and thank-  
 giving for the destruction and overthrow  
 of the great whore: and even so ought all  
 that love God, that love the Church, and that  
 love the truth, greatly to rejoyce in the de-  
 struction of Rome, because this monster shall  
 no longer oppress the Israel of God. And  
 sure it is, that the more zealous and godly  
 that a man is, the more hee will rejoyce at  
 the destruction of Popery: for a man can-  
 not love God and his Church, that doth not  
 laugh in the destruction of that Antichri-  
 stian and bloody kingdome. Let no man  
 here say, This is cruelty, this is want of cha-  
 rity, and want of pity, to laugh in the de-  
 struction of any, or to rejoyce at other mens  
 harmes. But the most wise God saith, *Re. Chap. 18.*  
 Reward her even as shee rewarded you, and give  
 her double according to her works; and in the  
 cup that shee hath filled to you, fill her the double.  
 In as much as shee glorified her selfe, and lived  
 in pleasure, so much give yee to her torment and  
 sorrow. And therefore I affirme, that no  
 man ought to be moved with any compas-  
 sion or pitie for the overthrow of Rome:



But herein that saying of the Prophet is  
 Psal. 137.9. *true: Blessed is hee that taketh and dasheth her  
 children against the stones.* And again, Bend  
 Jer. 50.14 *thy bow, shoot at her, for are no arrowes: for shee  
 hath sinned against the Lord.* Moreover wee  
 are to observe, that forasmuch as the Lord  
 willeth and commandeth all men to reward  
 Rome as she hath rewarded us, and to give  
 her double according to her works, there-  
 fore we ought every one of us, as much as in  
 him lieth, and as his calling will bear, to doe  
 his uttermost to pull down Rome; the Ma-  
 gistrate by the sword, the Minister by the  
 word, and the people by their prayers. For  
 even Christian Kings and Princes, and all  
 the Nobles of the earth must not be negli-  
 gent to fight against Rome: For herein that  
 saying is true, *Cursed is hee that doth the  
 work of the Lord negligently, and cursed is hee  
 that keepeth back his sword from blood.* For  
 this cause I doe, upon my knees, night and  
 day most humbly and instantly intreat the  
 God of heaven, that as he hath put into the  
 heart of our most gracious and excellent  
 King to hate the whore of *Babylon*, and  
 to be his greatest instrument in the whole  
 world for the weakning and overturning of  
 Rome, and the defence of his most glorious  
 Gospel

Gospel (which is his crowne and glory in all the Churches, and his great renown in all Christian kingdomes) so hee may constantly continue; and never cease drawing out the sword of justice, till he have utterly rooted out of his dominions all the cursed crew of Popish Jesuites; and all such as have received the beasts mark; and especially the Jesuites and seminary Priests; which are the Devils brokers, the Popes agents, and the King of *Spaines* factors in all kingdomes. Here also I do most humbly, even upon my knees, with dropping eyes, yea, if it were possible, with tears of blood, beseech and intreat the learned and reverend Fathers of our Church, that they would bend all their power and authority, with all their might and maine against the *Romish* strumpet; and the rather, because in these daies she seemeth to make a head again, having so many and great favourers, that she and her complices dare perk with their nebs, and very boldly and confidently prate of a toleration.

Here also I doe most humbly and earnestly intreate all my learned and godly brethren, the Ministers and Preatiers of this Church of *England*, that in all their

publick teachings and private proceedings, they would make strong opposition against *Rome*, and Romish religion. And I beseech the God of gods, that we may all joyn together with united forces, to march on valiantly against the armies of Antichrist, and to spread the everlasting Gospel far and near, to the utter overturning and beating down of this western *Babylon*; and that howsoever wee may amongst our selves differ in judgement in some things; yet that there might be no breach of love, nor alienation of affection amongst us, but that wee may all goe together hand in hand, and arme in arme to preach Gods everlasting truth, and to set our selves against the common adversaries. For if that we will not set our selves against them, yet they will be sure to set themselves against us. And thus much concerning the third main point, which is the finall fall and destruction of *Rome*, even in this world.

Now it followeth to speak of the fourth main point; which is, By whom; and when *Rome* shall be overthrowne. But for the better understanding of this point, concerning the persons that shall overthrow *Rome*, wee are to observe, that Saint *John* descri-

both the whore of *Babylon* sitting upon a scar-  
let coloured beast, having seven heads and ten chap. 17. 4.  
horns, whereby is meant the Roman Mo-  
narchy, as hath been shewed before. After  
this the Angel expoundeth unto *John*, what  
the heads and horns of the beast mean, and  
saith, that the ten horns are ten kings, or king- Verse 12.  
domes, which yet have not received a kingdom,  
but shall receive power as kings at an hour with  
the beast.

The sense is, that these ten kingdomes  
had not received such power and authority  
under the Emperors, as they should under  
the Popes, for there was great difference in  
these kingdomes under the Popes, from that  
which they had been under the Emperors.  
For they received far greater power, and  
they carried another mind toward the Pa-  
pacy, then the nations did before toward  
the Empire: for they did submit themselves  
to the Papacy for conscience and love, even  
as to the holy Church, which they never did  
to the Empire.

And this is the reason why the holy  
Ghost saith, *They had not received a kingdom;*  
*but should receive power as kings at an hour*  
*with the beast.* Which is not to be under-  
stood simply, but after a sort; for they had

received kingdomes under the Emperors, but not in such sort as afterward they did under the Popes. For the *Roman Monarchy* under the dominion of the Popes was in his greatest height and altitude, and the Kings of *Europe* grew up together with the Papacy in power, might, and dominion. And Saint *John* addeth, that these ten kings or kingdomes were all of one mind, and did give their power and authority unto the beast: that is, they did with might and main labour to uphold the *Babylonicall* strumper. But the Angel telleth *John* flatly, that the ten horns, that is, the ten kingdomes of the Empire, which before had given their names, their power, and authority to the beast, to uphold her and defend her, should now in these last dayes all change their mindes, and turne against her. For, saith the Angel to *John*, The ten hornes, which thou sawest upon the beast, are they which shall hate the whore, and make her desolate, and naked, and shall eat up her flesh, and burn her with fire. Here then it doth plainly appeare, who they be that shall overthrow *Rome*, and by whom it shall be destroyed: to wit, by the ten kings of *Europe*, or kingdomes of *Europe*, which some very learned do reckon up to be these, and

England,

England, Scotland, Germany, France, Spaine, Denmarke, Sweeland, Poland, Russia, and Hungary. \* Saint Johns words are plaine, that these kingdomes which took part with the beast, shall take against her, and pull her down: But we know, that all the kingdomes of Europe did take part with her: Therefore it followeth, that all the kingdomes of Europe shall take against her. And therefore it is very probable, that in time France, Spaine, and Italy shall turn against the beast. Wee know that the rest of the kingdomes are already turned against the beast, and the beast hath lost seven of his horns, the eighth, which is France, beginneth to be somewhat loose, and to shake a little, which if it fall off, the rest will follow after apace. The reason why the kingdoms which were subject to the Roman Empire are compared to horns, is, because that as hornes are the strength and defence of a beast, wherewith also hee pusheth down other creatures; so the strength and defence of the Roman Empire and the Papacy was in the kingdomes which were subject unto them, and took part with them; whereby also they did mightily push at other nations and kingdomes.

\* If the holy Ghost by the ten horns do not meane a definite number, that is, just ten: yet assuredly he meaneth all the kingdoms of Europe, and whatsoever else did once uphold the beast.

a It is probable that France, Spaine, and Italy shall forsake the whore.

Moreover, we are to observe, that whereas Saint John saith, the same horns which did uphold and defend the whore, shall pull her down; it is not to be understood of the same men, but of their successors in the same kingdoms. For the king of *England*, *Scotland*, *Denmarke*, *Potomia*, and other countries, which gave their power and authority unto the beast, are dead and gone. And if we respect the persons of men, those which succeed them now in these kingdoms, and pull downe the whore, are other persons; but because they succeed, and governe in these kingdoms, they are said to be those ten hornes of the beast. Then thus it is; these ten kings which now hate the harlot, are called the ten hornes of the beast, not because they be any defence and strength unto him, but because they sit upon the same thrones of their ancestors, which did uphold and maintaine him. But this one thing is very cleer and apparant out of the interpretation of the Angel, that the same kingdoms which have maintained Popery, shall put it down, as we see already fulfilled in *England*, *Scotland*, *Denmarke*, and the rest which have imbraced the Gospel. And it is very likely, that the other kingdoms



domes which as yet have not imbraced the Gospel, shall in Gods good time imbrace it. For this seemeth unto me to be a very good argument, taken from the words of the interpreting Angel : Those ten kingdoms which have upheld Rome, shall pull downe Rome : But France, Spaine, and Italy have upheld, and doe uphold Rome : Therefore France, Spaine, and Italy shall pull down Rome. To this may be added for confirmation, that the everlasting Gospel shall be preached in these last dayes to every nation, and kindred, and tongue, and people. Which I understand of all the nations of Europe which were subject to the Roman Empire and the Papacy. Chap. 14. 6.

And further, that the holy Ghost saith, that the preachers of the Gospel from Luther's time, shall publish Gods truth among people, and nations, and tongues, and many kings : which I understand as before.

I am not ignorant that some good Divines make it doubtfull whether Rome shall be overthrown by the kings of Europe only, or by the Turk also, and the kings of the east. For mine own part, I dare not resolutely determine of it, being a thing to come, but the event shall declare, and they that live shall

shall one day see it. It may be the Turk and the Easterne Princes may have some hand in this businesse: for the Rotman Monarchy did stretch farre that way when it was in his highest elevation. But that which  
 Chap. 16. 11. is alledged of the drying up of the waters of Euphrates, that the way of the kings of the East might be prepared, proveth nothing; because it is an allusion to Darius and Cyrus, which were kings of the East, and took old Babylon, by drying up the waters of Euphrates, and leading over their armies, as wee have heard before. I doe thus then resolve and conclude, that the Turke and the Easterne kings may happily have some stroke in this work: but it seemeth most probable unto mee, that the kings of Europe shall be the greatest agents in this action. For the words are plain, that the kings of the earth which sometimes were subject to that monstrous beast, should now at last shake off the yoke of her servitude, and withdraw the obedience of their subjects from her, and shall hate and abhor the harlot of Rome, and should make her desolate, by withdrawing their subjects from her obedience; and naked, by spoyling her of her treasures; and shall eat her flesh, and tear her in pieces, for very hatred; and  
 burn

The kings  
 of Europe  
 shall overthrow Rome.

Chap. 17. 1.

burn her with fire, that is, bring her to utter destruction.

So that she which before at her pleasure might command all princes to begin war, to cease from war, to defend her quarrels, and to annoy her enemies, now is glad to flatter a few seduced Princes to take her part, that shee be not utterly forsaken of all men whatsoever: Or else to practise by treason and treacherie, suborning the Jesuites, those rogues and vagabonds, to stirre up tumults amongst the people, and to trouble godly estates and commonwealths that despise her dominion; but assuredly without all hope ever to recover her ancient tyranny. But here it may be objected, that the preaching of the Gospel is the greatest and strongest meanes to overthrow *Babylon*. And therefore how can it be done by the Christian Princes? I answer, that it is true indeed, that of all other meanes, the Gospel is the strongest; but the thing is this: First, the Gospel being set abroad, shall detect and discover the whore of *Rome*, and all her abominable doctrine and filthinesse, which the Christian Princes espying, shall renounce her, make warre upon her, and slay in the field thousand

and thousands of her souldiers, as we heard before. And hitherto concerning the persons that shall overthrow Rome.

Now it followeth to speak of the time when it shall be destroyed: which of all the rest is a thing most hard to be decided. For the holy Ghost saith, *Why should not the times be hid of the Almighty; so as those which know him, should not fore see the times appointed of him?* And againe, the words are closed and sealed up, untill the time determined. And againe, *It is not for you to know the times or the seasons which the Father hath put into his owne power.* Yet even in this point I will, by Gods assistance, set downe so much as is revealed, and so much as God hath given me to see. First, I doe confesse, that God in his word hath set downe a just period, and precise determination of all the greatest afflictions and persecutions that ever came to his Church before the coming of his Sonne in the flesh, for the comfort thereof; as that of Egypt, after the expiracion of four hundred and thirty yeers: that of Babylon, after the date of seventy yeers: that of the Medes and Persians, after the determination of an hundred and thirty yeers: that of Alexanders state, after six yeers: that of Magog and Egypt,

Job 24. 1.

Dan. 11. 9.

Acts 1. 7.

Psa. 2.

Psa. 12.

Egypt, after 149 years. So likewise that of Christs death and resurrection after seventy sevens, or seventy weekes, which make 490. years, as the Angel *Gabriel* foretold unto the Prophet *Daniel*. But concerning the just period and precise determinations of the persecutions of the Church since Christ, by the Roman Empire and the Papacy, we find not the like set down: and hereof there may be two reasons yeelded. First, because the Church of the Jewes was not under so cleer and precious promises as wee are, therefore it was needfull, for the better strengthening of their hope, and comfort in afflictions; that they should know the very time determined: but because the Church of the Christians liveth under most cleer and comfortable promises of deliverance, therefore God according to his deep wisdom would have our faith exercised in an assured expectation of the accomplishment thereof, though the precise time be concealed. Another reason may be this: the utter overthrow of *Rome* falleth out to be but a little before the coming of Christ to judgement, as appeareth in this Prophecie. Now then, if we knew the day or yeer certainly when *Rome* should fall finally, it would

Dan. 9. 2.

Napier in  
Apoc. 14. pag.  
153.

would give us too much light unto the knowledge of the last day, which God in great wisdom hath of purpose hid from the knowledge of all men, yea, and of Angels. I know right well, that a certain learned Writer doth precisely determine the utter destruction of *Rome* to fall out in the year of our Lord 1639. But by the favour of so excellent a man be it spoken, I see no sufficient ground thereof. But touching this matter, of the time of *Romes* finall fall, I will deliver mine opinion, and my reasons, submitting my selfe to the judgement of the learned: for I would be loth in this or any other thing to goe beyond my compasse, or passe the bounds of modesty and humility, and therefore do refer all to be tried by the *shewel* of the sanctuary.

I doe therefore thus judge, that the utter overthrow of *Rome* shall be in this age, I mean within the age of man: my reason is this: Wee in this age live under the opening of the seventh scale, the blowing of the sixth trumpet, and the powring forth of the sixth viall. For the first, it is manifest, because the opening of the seventh scale containeth all things that shall fall out to the end of the world: as  
hath

hath been proved and shewed before. For the blowing of the sixth trumpet, that is also plaine, because under the blowing thereof the little Book was opened; and the Gospel preached, as wee see in this age. For the powring downe of the sixth viall of Gods wrath, that also is most cleer, because thereupon the great river Euphrates dryeth up, and the Jesuites are sent out to sollicite the kings of the earth to battell against the Church, as wee see fulfilled in these our dayes. Then I reason thus; *Rome* must fall downe finally in that age wherein the little Book is opened, and the everlasting Gospel preached: But in this age the little Book is opened, and the everlasting Gospel preached: Therefore in this age *Rome* must fall downe finally. And again, I reason thus: *Rome* must fall down finally in that age wherein the river Euphrates, that is, the fortification of *Rome* dryeth up, and the Jesuites are sent forth to stop the leak thereof: But all this falleth out in this age, as wee see with our eyes: Therefore in this age *Rome* shall fall downe finally. The reason of the proposition is, for in this age the Popish armies shall come to *Armageddon*.

Chap. vii.

Chap. x. 2,  
10, 11.

Chap. xiv 6, 8.

Chap. xvi. 16.

It is very probable that *Rome* shall fall finally in this age.

More-



Moreover, this I say, and not I, but the Lord, when the seventh Angel bloweth the seventh trumpet, then cometh the end of the world: But the sixth Angel hath sounded the sixth trumpet long agoe, as appeareth by the effects: Therefore it cannot be long ere the seventh Angel blow: But Rome must fall downe finally before the seventh Angel blow, as hath been shewed before: Therefore the utter fall of Rome cannot be long deferred.

I do not determine either of day, moneth, or year, because it is not revealed. But I ghesse at an age, because the holy Ghost pointeth us unto an agent.

If any man  
see further I  
will easily  
yeeld unto  
him, & thank  
God for his  
light.

But all these things I set downe for the comfort of Gods Church, not desiring to understand above that which is meet to understand: but to understand according to sobriety.

Now it resteth to speake of the last main point, which is the causes of Romes utter ruine and overthrow: which first of all are set down foure severall times for failing, to be because she made all nations drunk with the wine of the wrath of her fornication.

They which outwardly make others drunk, or commit fornication with others, are

Chap. 14. 8.

Chap. 18. 3.

Chap. 19. 3.

Chap. 17. 2.

are worthy to be severely punished.

How much sorer punishment are they worthy of which doe the same spiritually? and therefore woe be to Rome.

Another cause of the destruction of Rome, is, for that she hath shed the blood of all the Prophets, Martyrs, and Saints, as it is written, *In thee was found the blood of the Prophets, and of the Saints, and of all that were slain upon the earth.* What is hee worthy to

have that is a most cruel blood-sucker? nay, what is hee worthy to have that shall murder a kings children? yea, that shall murder his eldest son, and heir apparant to the crown?

But Rome hath murdered thousands of the King of heavens children; yea, Rome hath murdered the great Heire of heaven and earth, I meane, the very Son of God (for Christ was put to death by the Roman power and authority, and by a Roman Judge, as before hath been shewed.) Therefore let all men judge what Rome is worthy to have. Moreover, Saint John telleth us, *Rome with her enchantments hath deceived all nations.* Then let the matter be referred to the judgment of any indifferent man, to determine and set downe what punish-

Chap. 16. 6.  
Chap. 18. 24.  
The causes  
of Romes utter  
downfall.

Chap. 11. 8.

Chap. 18. 23.

## Chap. 18.

ment forcerers and inchanters are worthy of; especially spiritnall forcerers and inchanters. Besides all this, the holy Ghost saith, that *Rome is the habitation of Devils, and the hold of all foule spirits, and a cage of every unclean and hatefull bird.* What thinke you is like to come of an habitation of Devils? What trow yee will be the end of a shoale of foule fiends, and a company of most ugly monstrous helcats? What is like to become of a cage of howlets, ravens and vultures; yea, a nest of vipers, toads, snakes, adders, cockatrices, and all the most stinging serpents, and venemous vermine in the world? What will be the end of pild Priests, filthy Friers, mangy Monks, roguing Jesuites? Are not these a cage of unclean birds? What do they study? what do they plot? what doe they practise every day, but seditions, perjuries, murders, conspiracies, treacheries, and all manner of villanies? If I had no other reasons to perswade me that *Rome shall fall*, and come to a miserable end, yet this onely would make mee so to thinke, that these villanous Jesuites do teach and conclude in their cursed conventicles, that it is not only lawfull, but also meritorious, to murder any Christian Prince that

is not of their catholick religion: Oh monstrous villains! O most hideous hel-hounds! have not these monsters suborned divers desperate traitors to embroil their hands in the blood of Christian Princes? How many have been their plots? How desperate have been their practices to murder and poyson our late Queen *Elisabeth*, the French King, and our most gracious and late Sovereigne King *James*, and other Christian Princes? But can such proceedings prosper? can such courses be blessed? can a man be established by iniquity? No, no, let them know for a certainty, that God will crosse and curse all such devilish proceedings, as hitherto hee hath done, his most holy name be praised. But if any man list to know more of the practices and proceedings of Jesuits, let him read M. Doctor *Smicliffe* his answer to *Parsons* Ward-word, a book worthy to be read and known of all men. But now to grow to a conclusion of this point, and to wind up together all the reasons and causes of *Romes* ruine; thus I do determine, that forasmuch as *Rome* is the great whore, with whom have committed fornication the kings of the earth: forasmuch as *Rome* hath made all nations drunk with the wine of her fornication. Forasmuch as

Chapt. 17. 2.

Num. 14. 34.

Rome hath deceived all nations with her enchantments : forasmuch as Rome is a den of divels, and a cage of unclean birds : forasmuch as Rome hath shed the blood of the Apostles, Martyrs, and Saints : forasmuch as Rome hath murdered the Son of God ; therefore it shall at last come to most miserable destruction, being that *Christum* which in the end must needs perish ; for what punishment, what paine, what torture what torment can be enough for this damnable whore, which hath committed such execrable and most outrageous villanies ? Be it therefore known unto all men by these presents, that Rome for all her monstrous and prodigious sins, shall fall still more and more, and come to a fearfull destruction, even in this life. But some man may say, What shall become of Rome, and of all her friends after this life ? Saint John answereth,

Ch. 14. 9, 10.

12. *gth.* that if any man worship the beast and his image, and receive his mark in his forehead, or on his hand, the same shall drink of the wine of the wrath of God, and hee shall be tormented in fire and brimstone before the holy Angels, and before the Lamb. And the smoke of their torment shall ascend, and they shall have no rest day nor night which worship the beast, &c. Here

is sentence of eternall damnation passed upon all the friends of *Rome*. O that all Papists would consider this in-time, and think with themselves, what a wofull thing it is to be a Papist, for they and their kingdome must goe down in this life, and in the life to come they must be tormented in hell-fire for ever. For Saint *John* saith flatly, that all Papists shall be cast into the great wine-presse of the wrath of God, where they shall be strained and tryed till bloud come out of the wine-presse, unto the horses bridles, by the space of a thousand and six hundred furlongs. And again hee saith, that the beast and the false prophet were taken alive, and cast into a lake of fire burning with brimstone. Let all men therefore take heed how they joyn with the Papists, for wee see what shall be their end, both in this life and the life to come. Therefore let all Gods people come out of *Babylon*, and hasten out of *Sodom*, lest they be wound up in their judgements. Let all wise men practise the policie of the *Gibeonites*, who when they saw that *Joshua* did so mightily prevaile against the *Canaanites*, and beate downe all before him, did very politicly provide for their owne safety, and by subtile means enter into league with *Joshua* and the *Israel*

Chap. 14. 20.

Chap. 19. 20.

of God. So let all that have any care of their owne salvation, speedily forsake *Babylon*, which otherwise will fall upon their heads; and flye to *Zion*, which shall stand fast for evermore. And thus having reduced all the five following Chapters, to prove these fore-said points, I will proceed unto the twentieth Chapter: for there is almost nothing of any moment or difficulty in the 15, 16, 17, 18, and 19 Chapters, but it hath been already opened and expounded.

#### CHAP. XX.

**S**aint *John* having in the former Chapters plainly and plentifully set down the utter overthrow both of the beast and false prophet, that is, the Roman Empire and the Papacy, doth now in this Chapter set forth the condemnation of the Dragon, their grand Captain, which set them all on work. For there hath as yet been no motion of him, which hath been the beginner and raiser up of the rest, and the great worker of all mischief; therefore now cometh his judgment and condemnation. Now because he hath been a more generall worker, and his mischief hath extended larger then the king-



kingdome of Antichrist, therefore in this twentieth chapter there is an history of him set forth by it self: First, how he seduced the nations before the coming of Christ: afterward, how Christ at his coming bindeth him by the light of his Gospel from seducing the nations, and so holdeth him shut up for the space of a thousand yeeres, in which the Church did greatly flourish, and many were raised up unto the spirituall life. But when the thousand yeers were expired, Satan was let loose, and went forth again to seduce, and by the great Antichrist and the Turk, gathered innumerable multitudes into his armies to fight against the Church, which armies are called *Gog* and *Magog*.

But they are all overcome and destroyed, and that old Serpent himselve is caught, and together with his instruments, the beast and the false prophet, is cast into hell-fire, to be tormented for ever. And this is the summe and principall drift of this Chapter.

It containeth five principall things, as it were five parts thereof.

The first is the binding and chaining up of Satan by our Lord Jesus, for the space of a thousand yeers. Verses 1, 2, 3.

Ver. 4, 5, 6. The second is, the flourishing of the Church during the time of Satans captivity.

Ver. 7, 8, 9. The third is the loosing of Satan after the thousand yeers expired, and the woful effects thereof.

Ver. 10. The fourth is, the casting of the Divell into a lake of fire and brimstone, where the beast and false prophet were.

Ver. 11, &c. The fifth is a glorious description of the last judgment, wherein every man shall be judged according to his works.

The T E X T.

Ver. 1.

**A**ND I saw an Angel come down from heaven, having the key of the bottomlesse pit, and a great chain in his hand.

Ver. 2.

And he took the dragon, that old serpent, which is the Divell and Satan, and bound him a thousand yeers.

Ver. 3.

And cast him into the bottomlesse pit, and hee shut him up, and sealed the door upon him, that hee should deceive the people no more till the thousand yeers were fulfilled: so after that he must be loosed for a little season.

Ver. 4.

This Angel here spoken of, is our Lord Jesus, who is therefore said to have the key of the bottomles pit, because he hath power and

and authority over hell and death, as we have heard before.

By the chain in his hand is meant the doctrine of the Gospel.

The time when Satan was thus taken and bound, was when Christ first preached the Gospel, and his Apostles after him, to all nations.

The cause why he was bound and chained up, was for that he had a long time seduced all nations, and reigned as king and lord over the Gentiles, and greatly seduced the Jewes also.

The time of his imprisonment is set down to be a thousand yeers; that is, all the time from the preaching of Christ and his Apostles, untill *Gregory* the seventh, and other monstrous Popes, which did let Satan loose againe. Which space of time is ghesse'd by the learned, to be a thousand yeers, or thereabouts. But here it is to be observed, that this binding of Satan is not to be taken simply and absolutely, as though Satan was so bound and chained up for this thousand yeers, that he could not seduce at all, or do no mischief at all after the preaching of the Gospel by Christ and his Apostles, I say, this is not to be taken simply, but after a sort,

fort ; that is, that he could not so generally and universally seduce all nations, as hee had in former time, before the coming of Christ. For otherwise, it is well knowne, that even after Christs time, he did greatly persecute the Church, bring in many errors and heresies, and harden and blinde many mens hearts : but yet all this was nothing, in comparison of that which hee had wrought in former ages, when he was even as it were the god of the world, and the Gentiles worshipped him as god, as the Apostle reacheth, *That all the worship of the heathen nations was the worship of Devils.*

*1 Cor. 10.* And againe, *That God in times past suffered all the Gentiles to walke in their owne wayes :* And then was Satan a great prince indeed. But now cometh a chaine for him : For Christ preacheth the Gospel, and sendeth forth his Disciples with power, and there-  
*Luke 18. 10.* upon faith, *I saw Satan fall downe like lightning :* For the preaching of the Gospel beateth downe the kingdome of Satan and sinne.

Moreover, it is to be noted, that notwithstanding all Satans power and might, craft, and subtilty, yet this Angel which hath the key of the bottomlesse pit, doth apprehend

apprehend him, and shut him up, and seale the doore upon him : that hee cannot get abroad to seduce so generally as in former time.

But Saint John saith, that *after a thousand years, hee must be loosed for a little season* ; that is, the time wherein the great Antichrist should beare the sway : which was some four or five hundred yeers. For the Gospel did prevaile in some measure in the world, a thousand yeers after Christ, and the principles and grounds of true religion continued in the Church untill the first loosing of Satan, though with many blots, corruptions, and abuses. For after the first 600 yeers, the cleer sincerity of the truth was much dimmed with errors and heresies; but yet the main grounds did remain till the full expiration of the thousand yeers. Now wee know that the Gospel hath been preached in these last dayes above threescore yeeres. Therefore it followeth, that the strength of Popery continued not much above five hundred yeers ; which here the holy Ghost for our comfort calleth a little season: of which wee have heard before, and therefore I doe Chap. 11. 3.  
here omit it.

*And I saw seats, and them that sate upon them, Verse 4.  
and*

and judgement was given unto them: and I saw the soules of them that were beheaded for the witnesse of Jesus, and for the word of God, and which did not worship the beast, neither his image, neither had taken his mark upon their foreheads, or on their hands, and they lived and reigned with Christ a thousand year.

Vase 5.

But the rest of the dead men shall not live again untill the thousand yeers be finished: this is the first resurrection.

Vase 6.

Blessed and holy is hee that hath part in the first resurrection: for on such the second death hath no power; but they shall be the Priests of God, and of Christ, and shall reign with him a thousand yeers.

Here now is set forth the estate of the Church militant, for the space of the thousand yeeres wherein Satan was chained up. For it is said here, that the Church did grow and flourish; yea, and greatly exercise her power and authority during the time. And therefore Saint John saith, that he saw seats, and they sate upon them, and judgement was given unto them. Whereby hee meaneth, that the Apostles and their successours had their chairs, seates, and consistories, wherein they did both preach the word, and execute the

Churches

Churches censures; as the Scribes and Pharisees before did sit in the chaire of *Moses*: and I take it, the latter part of the fourth verse is to be referred to the first clause, to wit, that *the Church did live and reigne with Christ a thousand yeeres*: Which is not to be understood of the Church triumphant, as some do take it and all the rest of the fourth verse; but of the flourishing estate of the Church militant during the time of Satans captivity: for all the faithfull do after a sort live and reigne with Christ, even here in the earth, when they overcome the world by faith, and subdue Satan and sin by the power of grace.

Now where it is said, that *John saw the soules of them that were beheaded for the witness of Jesus, &c.* It is to be understood of those, which in the time of the persecuting Empire, and growing of the Papacie, were slaine for the truth. For the second beast, which is the dominion of Popes, reigned not in those thousand yeeres, in the which Satan was bound, but yet did grow by degrees towards their height, and used great tyranney against the servants of God before Satans full loosing.

The *Chiliasm*s, or *Millinaries* doe fondly gather



gather from this Scripture, that after the overthrow of Antichrist, the Lord Jesus would come and reigne with the faithfull here a thousand yeers upon the earth; and that in this time that Christ did so reigne as a great and glorious King upon the earth, his subjects should enjoy all maner of earthly pleasures and delights. This foolish error is confuted by the words that follow in the text, as wee shall see afterwards.

Whereas hee saith, *The rest of the dead shall not live again*: It is to be understood of such as were spiritually dead, that is, such as despised the Gospel which was preached those thousand yeers, and were not thereby revived and quickned unto eternall life; but did still remain as men dead in sinnes and trespasses.

Therefore the meaning of Saint John is, that as in the thousand yeers many that heard Christ and his Apostles, and their successors, were raised up from the death of sin to the life of righteousness; so many others were not quickened by their doctrine, but still dwelt in their sinnes, whom hee calleth *the rest of the dead*: and hee saith, *These shall not live again*; meaning the life of God, or the life of grace. And whereas he addeth,

until

until the thousand yeeres be finished, hee meaneth never, or not at all, for so the word *until* is often taken in the Scriptures: and it is sure, that after the expiration of the thousand yeeres, they did not live the life of God, and the life of the Spirit. For then the Divell was let loose upon the world, to work his pleasure, and to seduce with all efficacy of error and iniquity.

Whereas it is said, *This is the first resurrection*; hee meaneth the rising from sin, to the life of righteousness, which was in the thousand yeeres of the Gospels preaching, and therefore he addeth, that he is blessed that hath part in the first resurrection, &c. and saith, that all such shall reigne with Christ a thousand yeers. Which is meant of the reigne of the faithfull even upon earth for the space of the thousand yeeres in which Satan was bound: but yet excludeth not their eternall glory in the heavens.

And when the thousand yeeres are expired, Satan *Ver. 7.2.* shall be loosed out of his prison.

And shall goe out to deceive the people which are in the foure corners of the earth, even Gog and Magog, to gather them together to battell, whose number is as the sand of the sea.

And

Verse 9.

*And they went up unto the plain of the earth, and they compassed the tents of the Saints about, and the beloved city: But fire came downe from God out of heaven, and deuoured them.*

Now Saint *John* telleth us, that after the determination of a thousand yeares, Satan shall be let loose upon the world, for their unthankfullnesse, and contempt of the Gospel, to seduce and deceive, even as much as ever he did. No marvaile therefore, that the two great and monstrous Heresies of Popery and Mahometry, did now begin mightily to grow and increase in the world. For what other thing can be looked for after this letting loose of Satan?

But we are to observe, that as Satan was bound by degrees, through the Ministry of Christ, and his Apostles, and in their immediate successors; so also he was loosed by degrees, by the prevailing of Heresies, till the great Antichrist was hatched, and brought into the possession of his cursed Chaire. For Satan was not fully loosed, till the yeare of our Lord 998. At what time *Salvester* the second came to be Pope, who was in league with the Diuell. Stories doe report that at his death he called for the Cardinals, and

con-

confessed that hee had familiarity with the Divell, and how hee had given himself unto him body and soule, so that he might come to the Papall dignity.

After him succeeded sundry other Popes, which were notorious monsters, some of them murderers, some poysoners, some forcerers, some conjurers; by whom the Divell was fully loosed, all light of the Gospel and true religion being in a manner cleane put out, and most abominable idolatry, and all manner of villany spreading over the face of the earth, and hereof Saint John saith, that Satan being fully loosed, hee went forth to deceive the people which were in the foure corners of the earth, *even Gog and Magog, &c.* This seducing of Satan here spoken of, is the same with that which is spoken chap. 13. onely this expounded, that this of *Gog and Magog* is more generall. Wee read there, how all nations, kindreds and tongues were made to worship the image of the beast, and to receive his mark; but that is to be extended no further than to those kingdoms which were subject to the Papacy.

But here, by these armies of *Gog and Magog*, are understood all the chiefe enemies of the Church in these last dayes, since the

loosing of Satan, both open and secrete, both Turk and Pope; for the Turk is an open enemy, the Pope a more close enemy: Gog signifieth covered, Magog uncovered, whereby is noted the Turk: For the Pope cometh covered under the name of Christ, and Christe Vicar, Peters successor, &c. But the Turk cometh uncovered, for hee openly denyeth and impugneth Christ.

Moreover, the names of Gog and Magog are here set downe, to note of what countries these chiefe enemies should spring: to wit, out of Scythia, Syria, Arabia, Italy, and Spaine; for Magog was the son of Japheth, Gen. 10. 2. of whom came the Scythians. Gog was the name of a great Captaine in the lesser Asia, which built a city, and named it after his own name, Gogkash; that is, the city of Gog: and it is put in the Prophecie of Ezekiel for the whole region of the lesser Asia, and Syria: whereby the Prophet did fore-tell, that the great enemies of the Church should arise out of those parts. And in very truth they did, for out of Egypt, Scythia, Syria, and the lesser Asia did spring up Ptolemies, Seleucuses, Antigonus, Cassander, and the rest of Alexanders successors, which vexed and oppressed the Jewes by the

space of 294. yeers, even untill the coming of the Messiah; at what time the divided Greek Empire was overthrowen, and translated to the Romans.

Furthermore, it is to be noted, that the Prophet *Ezekiel* saith, *That Gog is the chiefe Prince of Mesek and Tubal*; By *Mesek* he meaneth *Arabia*; and by *Tubal*, *Italy* and *Spain*: noting thereby the countries and kingdoms from whence the great persecutors of the Church, from the return out of the captivity of *Babylon* untill the coming of the Messiah, should arise: for assuredly their enemies were collected of divers nations, but served chiefly under the Princes of *Asia* the lesser, of *Syria*, and of *Scythia*. Now then to conclude, *Gog* and *Magog* in *Ezekiel* are put for the Princes of those countries which were the chiefe Captains in gathering great and mighty armies unto battell against the children of *Israel*, after they were come out of the captivity of *Babylon*. And the Prophet there, in one summe, under the names of *Gog* and *Magog* comprehendeth all the enemies that fought against them from time to time, after the captivity, unto the coming of Christ. And now for the application of this unto the enemies of the Church

under the Gospel, wee must first note, that through this booke, the figures and phrascs of speech are taken out of the Law and the Prophets. Now therefore, when the Lord would set forth in one summe all the enemies of the Church, which Satan multereth after the time of his loosing out of prison, before the coming of Christ to judgment; there is no one place more fit to set forth all these armies, then those armies of *Gog* and *Magog*: and therefore the names, even *Gog* and *Magog* are here brought in, to set forth these huge armies of the Turk, and of the Pope, and of all the enemies of the Church in these last dayes, which should gather themselves to battell, being in number as the sand of the sea, as Saint *John* saith, *yea, did cover the whole face of the earth with their multitudes; and compassed the tents of the Saints about, and the beloved citie: that is, did make warre against the Church and people of God, which, in comparison of them, were but as a few tents, or some little citie.* But mark what followeth, and consider the issue of the battell: The holy Ghost saith expressly, that fire came downe from God out of heaven, and devoured them: which doth plainly shew, that the armies



armies of *Gog* and *Magog*, though never so huge, shall be destroyed by the fire of Gods wrath.

Now from this I gather, that as the armies of the Pope shall goe downe still more and more, as formerly hath been shewed, and as experience in many .yeeres good successe, both in *Ireland*, *Netherland*, and against *Spain* also, hath partly proved ( Gods most holy Name be praised: ) so also the armies of the Turk shall be overthrown, so far forth as they fight against the true Church; or at least be so kept back, that they shall not be able to compasse the tents of the Saints, as we see and feel this day, God be thanked.

*And the Diuel that deceived them, was cast into Vedicte.*

*a lake of fire and brimstone, where the beast and false prophet are and shall be tormented, even day and night for evermore.*

Here is set down the Divels doom; to wit, that he shall be cast down into the infernall pit, as well worthy, both for his seducing all nations, and stirring up the armies of *Gog* and *Magog* against the Church, even to root it up, if it were possible.

Therefore Saint *John* telleth us, that forasmuch as hee is the authour of all mischief, and he that hath set all the rest awork, there-

fore both hee and his instruments, the beast and the false Prophet, *Gog* and *Magog*, shall all drink of the same cup of Gods eternall wrath, and be all thrown down together into one close prison, which is that gaping gulfe, and infernall lake that burneth with fire and brimstone for ever.

Lo then what shall be the end of the Diuell, the Turk, the Pope, the Emperour, the King of *Spain*, the Cardinals, and all other the Divels instruments, which here on earth have persecuted the Church, and compassed the tents of the Saints, and the beloved city.

Verse 11.

Now after all this, in the five last verses, Saint *John* entreteth into a lively and cleere description of the last judgment; first, noting the terror and majesty of the Judge himself, in this, that *from his face both heaven and earth fled away*: that is, no creature shall be able to endure his angry countenance in that day: and yet withall setting downe the purity and uprightnesse of his judgment, and judgment-seat, calling it a *white Throne*. And after this, the generall citing and personall appearing of all men before him, of what degree, estate, or condition soever: For both *death and hell, sea and grave did deliver up* their

Verse 13.

their dead, and all without exception came to  
 judgement, and the bookes of their consci-  
 ences were opened (for every mans work is  
 ingraven upon his conscience, as it were in  
 letters of brasse, or with the point of a diamond,  
 as the Prophet speaketh,) And they were judg-  
 ed of those things which were written in the books,  
 according to their works, and according to the tes-  
 timony of their own consciences. And death and  
 hell, that is, all the heires of death and hell,  
 even all the society of reprobates, both Pa-  
 pists, Atheists, and all unbelievers, yea, who-  
 soever were not found written in the book of life,  
 were cast into the lake of fire, which is the second  
 death. Now here I would have it diligently  
 observed, that the holy Ghost hath three se-  
 verall times in this book described the last  
 judgment; to wit, in the latter end of the  
 eleventh chapter, in the latter end of the  
 fourteenth chapter, and now in the latter  
 end of this chapter. And moreover, I would  
 have the order and causes of these descrip-  
 tions well weighed: For in the eleventh chap-  
 ter, having before described the kingdome  
 of the Pope and the Turk, with their over-  
 throw, and also the preaching and prevail-  
 ling of the Gospel in these last dayes, hee  
 cometh to describe the last judgement: In

Jer. 17. 2.  
 Verse 12.

Verse 14.

Verse 15.

the fourteenth chapter, having set downe, that *the everlasting Gospel should bee plentifully preached in this last age, and the overthrow of Babylon* immediately following, forthwith hee proceedeth to the description of the last day: In this chapter, having before concluded of the utter overthrow of *Rome*, and of the beast and false prophet, of *Gog and Magog*, and all adversary power, at length hee proceedeth to this description of Christs second coming, which wee have heard of. And out of all this I do gather, that the utter overthrow of the Pope, and all his adherents shall be in this life, a little before the coming of Christ to judgment.

### CHAP. XXI.

**A**S wee have heard before the utter overthrow of the beast, and the false prophet, and all their adherents; and also of the everlasting condemnation of the Dragon, that old Serpent, which set them all a-work: So now in this chapter we are to hear of that most happy and blessed estate which the faithfull shall dwell in for evermore; so that the maine drift of this chapter is most fully

fully to describe that infinite glory and endlesse felicity to the which all the 144000, that is, all the elect of God shall be advanced, when both the beast, and all that have received his mark, shall be cast downe into the infernall lake.

This chapter may very fitly be divided into four parts.

The first is, a description of the renovation of the world, and the restauration of the creature. Verse 1.

The second is, a laying forth of the most glorious estate of the Church, when it shall be freed from all misery. Ver. 2, 3, 4.

The third is, a protestation from God himselfe concerning the renovation of all things, the felicitie of the elect, and the endlesse paine and torment of all reprobates. Ver. 5, 6, 7, 8.

The fourth is, a lively description of the very kingdom of God, and the unspeakable joyes of heaven under the figure of a great city, called *the holy Jerusalem*: which citie is here most gloriously described in her walles, gates, foundations, streets, height, length, bredth, brightnesse, matter, forme, persons, and inhabitants. Ver. 9, 10, 11, 12, 13, 14, &c.

The

## THE TEXT.

Verse 1.

**A**ND I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea.

Verse 2.

And I John saw the holy city new Jerusalem come downe from God out of heaven, prepared as a bride trimmed for her husband.

Verse 3.

And I heard a great voice out of heaven, saying, Behold, the Tabernacle of God is with men, and hee will dwell with them, and they shall be his people, and God himselfe shall be their God.

Verse 4.

And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, neither crying, neither shall there be any more paine : For the first things are passed.

By a new heaven and a new earth, is meant the renewed estate of heaven and earth after this life, in their quality, not in their substance. For wee do beleeeve according to the Scripture, that this visible heaven, and this visible earth shall continue for ever, as touching their matter and substance; but shall be greatly altered and changed in condition and quality : For Saint Peter saith, Wee look for new heavens, and a new earth, according

cording to his promise, wherein dwelleth right-  
 teousnesse; that is, such heavens, and such an  
 earth, as is free from all corruption and sin.  
 Which thing also the Apostle Saint Paul Rom. 8. 19.  
 doth plainly teach, saying, that *the creature*  
*doth fervently expect, when the sonnes of God*  
*shall be revealed*: that is, when Gods children  
 shall be made known to be as they are, the  
 very heires of infinite glory; which in this  
 life doth not appear. And hee yeelded two  
 reasons of this desire of the creature; one is,  
 because in the meane time it is subject to  
 vanity and corruption: the other is, that  
 then it shall be free from both. And for  
 this cause the Apostle saith, that *the creature*  
*groaneth with us, and earnestly desireth and long-*  
*eth after that day wherein it shall be set free from*  
*the bondage of corruption, and redintegrated*  
*and restored to that pristine estate where-*  
*in it was before the fall.* But whether this  
 is to be understood of heaven and earth  
 onely, or of heaven and earth with their ad-  
 juncts and particular creatures, I will not  
 here goe about to discusse: howbeit, I doe  
 greatly incline to their opinion, which hold,  
 that heaven and earth, with all their furni-  
 ture, being redintegrated and restored to  
 their first estate, shall remaine for ever, to  
 set



set forth the glory of the Creator, and for that use of glorified men which now the Angels have of them.

Chap. 4. 6.  
Chap. 4. 8.  
Chap. 13. 2.

Now whereas Saint John added, that *there shall be no more sea*: Hee meaneth that there shall be no more any troublesome and confused estate of this world, no more broyles, waves, tempests, and storms, as it falleth out in this life: For the word *sea* is so taken twice or thrice before.

Verse 2.

By *the holy city, new Jerusalem*, hee meaneth the Church triumphant, which therefore it is said *to come downe from God out of heaven*, because it hath all his newnesse and holinesse from God, and from heaven, whereby it is now prepared and made ready to be married unto Christ, even as a *Bride tricked and trimmed up for her Husband*.

Verse 3.

And for this cause Saint John heareth a *voice from heaven, saying, Behold, the Tabernacle of God is with men, and hee will dwell with them, and they shall be his people, and hee will be their God*: Meaning thereby, that Jesus Christ will keep house with his glorified Spouse, and be at bed and boord with her for ever in the heavens, at what time *shee shall be freed from all teares, woe, and misery*, as the next verse declareth, yeelding also a reason

Verse 4.

reason hereof, which is, that the first things are passed; that is, the state wherein the world is now, being subject to many afflictions, temptations, vanities, and corruptions.

And hee that sate upon the Throne said, Behold, I make all things new. And he said unto mee, Write: for these words are faithfull and true. Verse 5.

And hee said unto mee, It is done: I am Alpha and Omega, the beginning and the end. I will give to him that is athirst, of the well of the water of life freely. Verse 6.

Hee that overcometh shall inherit all things, and I will be his God, and hee shall be my Sonne. Verse 7.

But the fearfull, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and lyers, shall have their parts in the lake which burneth with fire and brimstone, which is the second death. Verse 8.

Here the omnipotent God, which sitteth upon the most glorious throne, doth protest, that hee will make all things new; that is, restore the world to that excellent estate wherein it was before Adams fall; and his elect to a state and condition farre more excellent

Verse 5.

cellent in heaven : for the greater certainty and assurance of it, willeth and commandeth *John* to write it, and record it as a thing most certaine and infallible, and to set it downe as a thing already done. For things to come, which are decreed in the counsell of God, are as certaine as if they were past : for God cannot erre, alter, nor change, and therefore he saith, *I am Alpha and Omega*, the first and the last, the unchangeable and

Verse 6.

immutable God : And addeth, *that hee will give freely to every one that is athirst of the well of the water of life* ; that is, without all regard of our desert, hee will give to every one, that earnestly seeketh after heaven and heavenly things, his fill thereof. And moreover,

Verse 7.

*that whosoever overcometh in the spirituall battell shall have the full fruition of all good things, both in this life and the life to come, as having speciall right and interest therein through Christ*. God being his Father, and hee his Sonne and heire. But on the contrary, hee willeth it to be written and recorded as a thing most certain and sure, that all reprobates, all atheists, worldlings, and all unbelievers shall have their part and portion in the lake which burneth with fire and brimstone for ever.

Verse 8.

And

And there came unto mee one of the seven Verse 9.

Angels which had the seven vials full of the seven plagues, and talked with mee, saying, I will shew thee the Bride, the Lambs Wife.

And hee carryed me away in the spirit to a great Verse 10.  
and high mountain, and shewed me that great citie, that holy Jerusalem, descending out of heaven from God,

Having the glory of God, and her shining was like Verse 11.  
unto a stone most precious, as a jasper stone, clear as crystal.

Here one of the Angels mentioned in the sixteenth chapter, which had a vial full of Gods wrath, talked with S. John, and telleth him, that hee will shew him the Bride, the Lambs Wife; that is, the triumphant Church in her glorified estate, being united and married unto Christ in the kingdom of glory. And therefore Saint John saith, that this Angel carryed him away in the spirit to a great and high mountaine, and shewed him that great citie, holy Jerusalem, &c.

We read in the seventeenth chapter, that when this Angel shewed John the whore of Babylon, hee carryed him away into the wilderness in the spirit: because the whore of Babylon should

should make the Church barren and desolate, as the wilderness. But now that hee is to shew him the Spouse of Christ in her glory, and to describe the everlasting *Jerusalem*, hee carryeth him in the spirit unto a very high mountaine, that hee might take a sight of it, as *Moses* was carryed up to the top of mount *Nebo*, that from thence hee might take a view of the holy land. Which teacheth, that none can take a right view of heaven and heavenly things, but only such as flie an high pitch, and mount far above this earth in holy affections, and heavenly contemplation.

Moreover, *Saint John* telleth us, that as soon as hee tooke a sight of this new *Jerusalem* (farre passing all *Sinai's* sights) forthwith hee espyed in it the very glory of God. If hee had said, hee had espyed the glory of an Angel, it had been more: But that hee espyeth the very glory of God, it is most of all. For who can conceive or expresse what the glory of God is, being infinite? The Apostle saith, that *God dwelleth in unaccessible light*, or such light as none can approach unto.

Then this is one word for all touching the beauty and super-excellency of the new  
*Jerusalem*,

Jerusalem, that it comprehendeth in it the very glory of God : but yet for amplifications sake, it is compared to a *Jasper stone*, for never-fading greenesse: and to a *Crystal stone*, for bright shining and glittering for ever.

And had a great wall and high, and had twelve Verse 12.  
gates, and at the gates twelve *Angels*, and the names written, which are the twelve tribes of the children of Israel.

On the *East-side* there were three gates, and Verse 13.  
on the *North-side* three gates, on the *South-side* three gates, and on the *West-side* three gates.

And the wall of the city had twelve foundations, Verse 14.  
and in them the names of the *Lambes* twelve *Apostles*.

Now Saint *John* proceeds to the description of the wall and gates of this great city. This we all know, that a strong wall serveth for the defence and safety of a city, and for the security of such as dwell in it : for if it be so high that none can scale it, and so thick that none can batter it, then it is indeed impregnable, and the citizens in great security : But the wall of heaven is so high, and none can scale it, as it is set downe in this twelfth verse ; and so thick, that no double

Dd

cannon

cannon can pierce it, as appeareth verse 17. therefore all the inhabitants of this new *Jerusalem* are out of all fear of danger.

Moreover, this citie hath *twelve gates*, to signifie an hard accessse for enemies to break in : and an easie passage for the citizens themselves to goe in and out : And at those *twelve gates twelve Angels*, at every gate an *Angel*, as it were a porter, to see that none be let in but the true citizens, and free denizens, and such as have to do there, which are here named to be *the twelve Tribes of Israel* ; that is, all the elect of God, both of the Jews and Gentiles.

Matth. 8.

Moreover, it is said, that there were *three gates on every side of the citie, both East, West, North, and South*, to note, that out of all quarters of the earth the redeemed should be gathered; and as our Saviour saith, *Many shall come from the East, and the West, the North, and South, and sit down with Abraham, Isaac, and Jacob in the kingdom of God*. So that it is not materiall what countrey or nation a man is of, whether *English, Scottish, French, or Spanish*, so he be a beleever; for then hee shall be sure to be let in at one gate or another, either at the *East-gate, or the West-gate, the North-gate, or the South-gate*. Moreover,

the



the wall of the city hath twelve foundations; that is to say, it is surely founded: And in every gate the name of an Apostle, so that all the gates had the names of the Lambes twelve Apostles, to signifie, that the ground and foundation of this city is laid upon the doctrine of the Apostles and Prophets, *Iesus* <sup>Ephes. 2.</sup> Christ himself being the chiefe corner-stone.

And hee that talked with mee had a golden reed <sup>Verse 15.</sup> to measure the city withall, and the gates thereof, and the wall thereof.

And the city lay foure-square, and the length is <sup>Verse 16.</sup> as large as the breadth of it: and he measured the city with the reed, twelve thousand furlongs, and the length, and the breadth, and the height of it are equall.

And hee measured the wall thereof an hundred <sup>Verse 17.</sup> forty and four cubits, by the measure of man, that is, of the Angel.

Now St. John telleth us, that the Angel which talked with him had a golden reed, to measure both the city, and the gates, and the wals thereof. Measuring with reeds was a thing of great use in ancient time, as we read in the Prophecie of Ezekiel and Zachary, and as we have heard in the eleventh chapter. But because all things belonging to this celestiall *Ierusalem* are super-excellent and glorious;

therefore the very measuring rod and reed is of pure gold. This great and glorious city is said to lie *four-square*, to note unto us, that it standeth fast and unmoveable; for round things are easily rolled and moved this way or that way, hither and thither: but square things are not apt to roll or move. This everlasting *Jerusalem* therefore lyeth *four-square*, because it can never be moved, but standeth fast for ever; as the Apostle saith, *Seeing wee receive a kingdome which cannot be shaken, let us have grace whereby we may so serve God, that wee may please him with reverence and feare.*

Heb. 12. 28.

The Angel with his golden measuring rod measureth the square sides of the city, both in length, breadth, height and depth of it, and findeth each of them to be 12000 furlongs, which after eight furlongs to the mile, maketh in our accompt 1500 miles, and so the whole square of this great city cometh to 6000 miles, which is a goodly compasse, and noteth unto us the great largesse of Gods kingdome, and that there is roomth enough for all the inhabitants thereof: yea, most pleasant and commodious rooms, as our Lord Jesus saith, *In my Fathers house are many dwelling places; if it were*

John 14.

not so, I would have told you, for I go to prepare a place for you.

After this hee measureth the thicknesse of the wall, and findeth it to bee an hundred and fourty and foure cubits thick, which after our common account of two cubits to a yard, amount to seventy and two yards, which is a jolly thicknesse, even so thick as no cannon can pierce, and therefore altogether inexpugnable, as hath been said before.

And the building of the wall of it was of Jasper, Verse 18. and the city was pure gold, like unto cleere glasse.

And the foundations of the wall of the citie were Verse 19. garnished with all manner of precious stone:

The first foundation was of Jasper, the second of Saphire, the third of Chalcedony, the fourth of an Emerald,

The fifth of a Sardonyx, the sixth of a Sardine, Verse 20. the seventh of a Crysolite, the eighth of a Beryl, the ninth of a Topaze, the tenth of a Chrysophrasus, the eleventh of a Jacinet, the twelfth of an Amethyst.

And the twelve gates were twelve pearles, Verse 21. and every gate is of one pearle, and the street of the citie is pure gold, as shining glasse.

As wee have heard of the forme of this goodly city; so now we are to hear of the matter of it, that is to say, of what stuffe it is made. First, Saint *John* telleth us, that the whole city is of most pure and glittering gold, like unto glasse: and that the wall was of Jasper, most green and flourishing; and also, that the very foundation of the wall was beautified & adorned with twelve sundry kinds of precious stones, which hee reckoneth up. We count it a great matter here below, to compass and close in our houses with a wall of brick, and none can doe it but men of place: but alas, what is that to this wall? What is brick to precious stones, and pibbles to pearle? But Saint *John* addeth, that the gates were of pearle, and the streets of the city of pure gold; Oh how brave, how beautifull, how glorious, how glittering, how gorgeous, how admirable a city is this! for if the gates be of pearle, and the streets of gold, then what are the inner rooms, what are the dining chambers, and what are the lodging roomes? But here we may not grossely imagine, that the kingdom of God is of such metall and matter indeed, as is here described. But the holy Ghost would give us some taste of

it, and after a sort shadow out unto us under these things, which are in most precious account amongst men, what the glory and excellency of the immortall kingdome is. For otherwise, there is no comparison betwixt gold, pearl, and precious stones, and those heavenly, invisable, and immortall things which wee looke for, and hope for through Christ : which in very deed are so great, so glorious, and so unconceivable, that gold, pearl, and precious stones are scant so much as any shew, shadow, or resemblance thereof.

*And I saw no Temple therein, for the Lord* Verse 22.  
*God Almighty and the Lamb are the Temple of it.*

*And this city had no need of the Sun, neither* Verse 23.  
*of the Moone to shine in it : for the glory of God did light it, and the Lamb is the light of it.*

*And the people which are saved shall walk in the* Verse 24.  
*light of it, and the kings of the earth shall bring their honour and glory unto it.*

*And the gates of it shall not be shut by day :* for Verse 25.  
*there shall be no night there.*

*And the glory and honour of the Gentiles shall be* Verse 26.  
*brought unto it.*

*And there shall enter into it no uncleane thing,* Verse 27.

*neither whatsoever worketh abominations or lies; but they which are written in the Lambs book of life.*

In this new Jerusalem *there is no Temple*, as was in the old Jerusalem; for there shall be no need of any, no need of doctrine, of sacraments, of prayer in the old Temple, wherein the law was taught, sacraments administered, sacrifices offered, and many other rites and ceremonies observed.

But Saint John saith, that now God and Christ shall be all in all. *They shall be the Temple of the most holy city.* And all the elect shall fully know them, and dwell with them for ever.

And as the city hath no need of any Temple; so hath it *no need of any light*, either of Sunne or Moon: for the glory of God, and the brightnesse of the Lambe doe light it for ever: whose incomprehensible brightnesse doth as faire excell the brightnesse of the Sun and Moone, as they doe excell a little candle at noone day. But it may be demanded, Who shall dwell in this so glorious a city, and in this so great a light? Saint John answereth, that *the people that are saved shall walk in it*: that is, all the Israel of God, all true beleivers, which are happy that ever they

they were born, that they may come to the possession of such a kingdome as is here described : For Saint *John* saith, that the resplendent brightnesse of this city is so great, that even *the kings of the earth shall bring their glory and honour unto it*: And also, that *the glory and honour of the Gentiles shall be brought unto it*.

Oh how unspeakable is the glory of this citie, that kings shall throw downe their crownes and scepters before it; accounting all their pomp and glory but as dust, in respect of it! For the magnificence and pomp of all the Potentates of the earth shall here be laid downe. And albeit none of the Kings and Nobles of the Gentiles might be admitted into the old *Jerusalem*, yet all the Gentiles that beleewe shall be admitted into this new *Jerusalem*, and made free denizens thereof for ever. And although the gates of this citie alwayes stand open both night and day, as not fearing any danger of enemies: yet *no unclean thing shall enter into it, but onely they which are written in the Lambes book of life*. Thus wee see how gloriously the holy Ghost hath described unto us this citie of the Saints, and habitation of the just for evermore.



more. He needs must be a very block, that is not moved with the consideration of this endlesse felicity: For this city is described unto us in so glorious and admirable a manner, to bring us into love with it, and to work in us an unquenchable thirst and desire after it. Oh therefore let us spend many thoughts upon it; let us enter into deep meditations of the inestimable glory of it; let us long till we come to the singring and possession of it, even as the heire longeth till hee come to the possession of his lands; let us think every day ten, and every yeere twenty, till we be in possession; let us with the Apostle, *sigh and groane, desiring to be clothed with our house which is from heaven:* Let us in the meane time cast away all things that may hinder us in our Christian course; let us shake off every burden, and runne with patience the race that is set before us; let us, as they which prove masteries, abstaine from all lets and hinderances: and sith we strive so exceedingly for a corruptible crowne; how much more ought wee for an uncorruptible? For what pains, what cost, what labour can be enough for a kingdome? Let us therefore strive and straine to get into this golden city, where  
streets,

2 Cor. 5. 2.

streets, walls, and gates, and all is gold, all is pearle; yea, where pearl is but as mire and dirt, and nothing worth. Oh what fooles are they which deprive themselves willingly of this endlesse glory, for a few stinking lusts! Oh what mad men are they which bereave themselves of a roome in this citie of pearle, for a few carnall pleasures and delights! Oh what bedlams and straught beasts are they which shut themselves out of these everlasting habitations for a little transitory pelfe! Oh what intolerable sots and sops are all such as will willingly be barred out of this palace of infinite pleasure, for the short fruition of worldly lucre and trash! Let us therefore, in all time to come, make more reckoning of heaven, and lesse reckoning of the earth; let us mind heavenly things, and despise earthly things; let us presse hard unto the things that are before, and forget the things that are behind; let us strive hard for the price of the high calling of God, and contemn even the glory of this world.

## C H A P. XXII.

**I**N this chapter Saint *John* proceedeth yet more largely to describe the blessed estate of all Gods Saints in the kingdom of glory; and the principall scope and drift of this chapter is yet more to enlarge the joyes of Gods people after this life, and to ratifie the authority of this prophecie.

This chapter containeth foure principall parts.

*Ver. 1, 2, 3, 4, 5.* The first is an amplification of the joyes of Gods kingdome.

*Ver. 6, 7, 8, 9, 16, 19.* The second is a confirmation of the authority of this book.

*Ver. 9, 10, &c.* The third is an exhortation both to spread abroad the knowledge of this book: and also for every man to prepare himselfe for the coming of Christ unto judgment.

The fourth is a fervent desire of the Church for the second appearing of Christ.

## The T E X T.

*Ver. 1.*

**A**ND he shewed me a pure river of the water of life, cleer as Crystall, proceeding out of the Throne of God, and of the Lamb.

*In*

*In the midst of the street of it, and of either side Verse 2.  
of the river was the tree of life, which bare  
twelve manner of fruits, and gave fruit every  
moneth: and the leaves of the tree serve to heal  
the nations with.*

*And there shall be no more curse, but the throne of Verse 3.  
God, and of the Lamb shall be in it, and his ser-  
vants shall serve him.*

*And they shall see his face, and his name shall be Verse 4.  
in their foreheads.*

*And there shall be no night there, and they need Verse 5.  
no candle, neither light of the Sun: for the Lord  
God giveth them light, and they shall reign for  
evermore.*

The Angel doth yet further shew unto John a pure river of the water of life: Whereby is signified the overflowing abundance of good things which the righteous shall enjoy in the kingdome of glory.

This river is said to proceede out of the throne of God and of the Lamb; because God in Christ is the originall of all this life and happinesse.

Further it is added, that in the midst of the golden street of this new Jerusalem, and of both sides the river, there was the tree of life: Which representeth Christ now in his heavenly Paradise, as in former time was represented Christ

Christ in the earthly Paradise : and also that eternall and blessed life which our first parents should enjoy, if they did continue in the obedience of God.

This tree standeth not in an out-corner of the city, but in the very midst of the street, and of both sides of the river, that all the citizens of the new *Jerusalem* might have free access unto it, and taste of the most dainty fruits thereof in great variety : for it beareth twelve manner of fruits, that is, in Christ all variety of pleasure, and endlesse light is to be found.

This tree beareth fruit every moneth, as well in winter as in summer : for here every moneth is autumnne. The sense is, that in Christ the new and fresh fruits of immortal joy (without any satiety or loathing) are for ever to be found.

The leaves of this tree are very medicinal and sanative ; for they serve to heale the nations with : that is, to preserve them from all diseases and griefes : which argueth a most blessed life, not subject to sickness, or any other infirmity. For Christ is our never failing Physician, which in this life healeth all our spirituall diseases and infirmities, and after this life will preserve

us in perpetuall health and happinesse.

*There shall be no more curse* : that is, in the heavenly Paradise we shall no more be subject to any curse, as *Adam* was in the earthly Paradise : which also argueth the perfection of happinesse after this life ; and yet for further amplification of this most glorious estate, it is said, that the throne of God, and of Christ shall be erected in the midst of this golden street, and all his chosen people shall there accompany him, dwell with him, be alwayes about him ; yea, and serve him without wearinesse for ever ; yea, all his faithfull worshippers shall come so neer his throne, that *they shall see his very face*, and be ravished with his glory, having his Image, his Name, his Wisdome, and Mercy imprinted *in their foreheads* : yea, his unconceivable light and glory shall be so resplendent, that there *shall be neither night, nor need of candle* : but in his glittering and most glorious chamber of presence shall all his elect reigne and triumph with him for evermore in infinite felicity, and the very fruition of eternall delectation, where shall be mirth without measure, and solace without sorrow, as the Prophet saith, *In thy presence is the fulnesse of joy.*  
and

and at thy right hand there is pleasure for evermore.

Verse 6.

And hee said unto mee, These words are faithfull and true, and the Lord God of the holy Prophets sent his Angel to shew unto his servants the things which must shortly be fulfilled.

Verse 7.

Behold, I come shortly: Blessed is he that keepeth the words of the Prophecie of this book.

Verse 8.

And I am John, which saw and heard these things, and when I had heard and seen, I fell downe to worship before the feet of the Angel which shewed me these things.

Verse 9.

But he said unto me, See thou do it not, for I am thy fellow-servant, and of thy brethren the Prophets, and of them which keep the words of this book: worship God.

In these foure verses are four principall reasons brought to confirme and ratifie the authority of this book.

The first of them is the affirmation of the Angel.

The second is the authority of the most high God.

The third is the testimony of Jesus, pronouncing them blessed which keep this Prophecie.

The fourth is the testimony of Saint John, who



who heard and saw these things. But because in the Epistle to the Reader I have more at large handled this Argument, and these same verses; therefore here I doe of purpose relinquish them: and that also of Johns adoration, and the Angels refusall, being things most manifest and easie to understand.

And hee said unto mee, Seale not the words of the Prophecie of this booke, for the time is at hand.

Hee that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

And behold I come shortly, and my reward is with me; to give every man according as his work shall be.

I am Alpha and Omega, the beginning and the end, the first and the last.

Blessed are they that do his commandments, that their right may be in the tree of life, and may enter in thorow the gates into the city.

For without shall be dogs, and enchanterers, and whoremongers, and murderers, and idolaters, and whosoever loveth or maketh lies.

Here is first an exhortation, to publish and proclaime the knowledge of this book

to all people, and in no wise to conceale it, or keep it close, as formerly hath been shewed in the Epistle.

Here is a further admonition, that *they which are unrighteous, should be unrighteous still, &c.* Which is no allowance or encouragement granted unto wicked men to continue in their evill wayes, but is rather a terrible threat, if wee take all the words together in this and the next verse; as if hee should say, If men will needs continue in their filthinesse, yet certainly Christ will come shortly, and reward them according to their works.

Or else it may be a phrase of speech, which they call an ironicall concession; as in another place the holy Ghost saith to the young man, *Walk in the wayes of thine own heart, and in the sight of thine eyes: but know, that for all these things God will bring thee unto judgment:* So likewise in other places.

After this, here is blessednesse pronounced upon all such as keep the commandments of God, as it is said, that *their right is in the tree of life*; not meaning thereby, that their keeping of the commandments is the cause of their right in Christ, but onely an effect or consequence. For our good works  
do

Ecclesi. 11.  
1 Kin. 22. 15.  
Matth. 6. 45.

do not go before, as causes of our justification; but follow after, as declarations of the same. For by doing we are not made just in the sight of God, but only declared to be just in the sight of men.

And as for the keeping the commandements, wee do it not in such perfection as Gods justice requireth, but in such measure as his mercy accepteth through Christ. And here the holy Ghost saith, that all they which have a right in Christ, which is the Tree of life, and endeavour to keepe the commandements, shall enter in thorow the gates into the new Jerusalem: But on the contrary, all the rout of reprobates, whom hee calleth dogs, enchanterers, whoremongers. &c. shall be utterly shut out, as having nothing to do in the everlasting citie, their portion being allotted in the infernall lake.

*I Jesus have sent mine Angel to testifie unto you* Verse 16.  
*thesethings. I am the root and generation of David, and the bright morning Star.*

*And the Spirit and the Bride say Come. And let* Verse 17.  
*him that heareth, say, Come. And let him that is athirst come. And let whosoever will take of the water of life freely.*

*For I protest unto every man that heareth the* Verse 18.

words of the Prophecie of this booke, If any man shall add unto these things, God shall add unto him the plagues that are written in this booke.

verse 19.

And if any man shall diminish of the words of the booke of this Prophecie, God shall take away his part out of the booke of life, and out of the holy city, and from those things which are written in the booke of life.

verse 20.

He which testifieth these things, saith, Surely I come quickly. Amen. Even so come Lord Jesus.

verse 21.

The grace of our Lord Jesus Christ be with you all, Amen.

The authority of this booke is here again ratified from the person of him who is the Authour of it, that is, Jesus Christ, who is here called, The root and generation of David: both because hee is descended of the house of David according to the flesh: and also because the eternall kingdome which all the Prophets did fore-tell, should spring out of the house of David, was indeed and in truth established in Christ, who is our true David, and our righteous branch, and as it is here said, the bright morning Star, which hath most gloriously risen upon the world, to dispell all darknesse, and to bring the great and everlasting light.

More-

Moreover, here is great protestation made in the 18 and 19 verses, of great plagues to be inflicted upon all such as *shall add any thing unto this booke, or take away any thing from it.* Which also maketh greatly for the confirmation of the authority of this book. For that, to the which nothing may be added, and from the which nothing may be taken away, must needs be absolute and perfect: But this book is such a one: Therefore this book is absolute and perfect, being a part of Gods everlasting truth.

Y<sup>e</sup> Last of all, here is set down the fervent desire of the Bride after the Bridegroom; for she being inflamed with the Spirit, desireth him to come and make up the match betwixt them, that shee may be joyned to him in marriage, celebrate the solemnization, and live together with him in the eternall triumph: which is the sense of these words, *The Spirit and the Bride say, Come. And let him that heareth, say, Come.* For it is proper and peculiar only to the Bride to hear, wait, and long for the coming of Christ. *And let him that is athirst, come.* That is, all such as thirst after righteousness, may truly say, *Come, sweet Jesus.* For they are allowed freely to drink of the water of life. The plain

plain meaning of all this is, that the Church being directed by the holy Ghost, most vehemently prayeth and longeth for the coming of Christ, that shee may have her topfull happinesse, and full fruition of all those super-excellent things which are provided and purchased for her through him. And therefore to satisfie her desire, Jesus Christ the heavenly Bridegroom saith, *I come shortly.* To the which the Bride saith, *Amen, Amen. Even so be it. Come Lord Jesus, come quickly,* and make an end of these sinfull and conflicting daies, that all thy daer ones may have and enjoy their long looked for happinesse and felicity in the heavens for ever and ever.

FINIS.

ch  
e-  
n-  
p-  
se  
ed  
ad  
ift  
t-  
n,  
ne  
ad  
y



A

Sh

Li



Ch  
re  
the  
or  
he  
we  
no  
I  
nbl



An Epitome of Mr. *Bright-*  
*man* his Exposition upon the  
R E V E L A T I O N.

Shewing, or Prophesying what  
shall befall *Germany, Scotland, Holland,*  
and the Churches adhering to them.

Likewise what shall befall *England,* and  
the H I E R A R C H I E therein.



Earned Mr. *Brightman* in his  
Booke of the exposition  
on the *Revelations*, seriously  
considering and resolving  
himselfe, that the 7 Epistles  
Saint *John* wrote to the 7

Churches in *Asia*, were also written and di-  
rected to the 7 succeeding Churches among  
the *Gentiles*, of which these 7 were a type  
or counterpane (omitting for brevity what  
he saith concerning the other 4 Churches)  
we present you with a brieve of what he  
more immediately applies to our selves.

In generall, he saith, that there was a ter-  
rible storme to be expected, and it would  
be

be such an horrible tempest, that it would terribly shake the Christian Churches.

First, for *Germany*, there was the bitterest scourge for it that ever had fallen upon it, and that it was to come shortly: *Germany* should be like a house that is robbed by furious, mad and cruell spoylers, that would have no mercy of neither Sex nor Age; and the comming thereof should be suddain and unexpected, like a thiefe in the night; which we may see he truly fore-told; it being fulfilled in our years, and the inhabitants thereof have found it by sad experience: let *England* take warning, considering what he said, was the cause that would bring all this misery; because, saith he, they took no care for a full and through *Reformation*, therefore by the just judgement of God, they should loose their Citizens and Inhabitants; and they with other Churches should come to nothing, and shortly it would appeare; he calls *Germany* by the name of *Sardis*.

Secondly, for *Scotland* and *Holland*, and the other Churches adhering to them; (typified by godly *Philadelphia*) he saith, that they shall shut and none shall open, and they shall open and none shall shut; a Virgin Church, chaste, not so defiled with *Rome* superstitions as others; and speaks of a *Covenant* and *Society* they should be joyned in

and bids them not to be perplexed nor discouraged at what the world spitefully pratteth of them, as if he had heard men in our times call them *Traytors, Rebels, Seditious*, and bids them not regard the scoffes of the wicked, who will despise them, because they are godly, little, lowly, and weake in visible power, in comparison of their enemies: For, saith he, no enemy shall be able to prevaile against them, and they shall set up a token of victory shortly; and every one shall be compelled to say, that they are dearly beloved of God, they shall be seen to prosper so exceedingly, and so marvelously promoted and advanced beyond all mens expectation; and when that storme and horrible tempest shall come upon the *Christian Churches*, these Churches shall stand fast like a pillar, and be preserved from waisting, when the other Churches which did not take care for a full Reformation, as they did, shall by the just judgement of God, come, as it were, to nothing; there shall be, saith he, such a miserable hurly burly of all things, that there shall scarce be the forme of a Church perceived, but only with holy *Philadelphia*. Though their enemies whet their blasphemous tongues against heaven and God himselfe, they shall not carry it away scotfree, let them clatter as much as they will, no endeavours

of their adversaries shall be wanting by flandering, railing, and all despitefull wrongs to bolt up this doore; others shall with force and arms strive to stop it up, as if they would breake this Church all to peeces; but Christ will faithfully performe his word to them, if they keep covenant with him, and their enemies shall lose all their toil and sweat, and get nothing but shame and reproach: the praise of this Churches courage shall be so much the greater, because being but little, and her adversaries so potent, she yeelds not, nor stoops not for all their proud threats, nor forsakes the truth, as terrified with the vaine feares of men: And their enemies should boast and flourish, as if they alone were the people of God, creaking and cracking of nothing so much as the good of the Church; but they doe but deceive themselves and the world with glozing and goodly words, when they reject Christs government, and sticke to the abrogated Ceremonies of the Law, and of *Rome*, and thrusting a worship on Christ he hath not appointed, whereby they make themselves the Synagogue of Satan, and not a Congregation of Saints; notable and famous at last shall the triumph of the Church be over Papists and Popery; hitherto they have fought against them with quills and ink, but the time shall come ere long when

when they shall quite be rooted out with weapons, and that with the helpe of this Church; and let the experiences of this Church stablish their mindes against all future feares: And for her reward she shall remain to see the restoring of the new Church, wherein the new *Jerusalem* shall come downe from heaven, and be joyned with it in covenant and society, and enjoy the same felicity, then men shall acknowledge that her *Reformation* was right, and not a device of mens braines, as contentious babblers now affirme; when they shall see the same ordinances to flourish in the new *Jerusalem*, then Christ shall arise with triumph, and deface his enemies, and give triumph to his Spouse: Here therefore, O holy *Philadelphia*, thou art little and lowly, but God shall exalt thee, regard not the scoffes of the wicked, who shall by this meanes pull wofull plagues upon themselves, but they shall bring thee a Crowne of glory, and the end of thy welfare is comming shortly.

3. For *England*, whose counterpane he takes to be *Laodicea*, tearing it, *luke-warm, vain-glorious Laodicea*, concerning it, he saith, he that gathereth the teares of his children into his bottle, knoweth right well, that I could never with dry eyes take a survey of this *Laodiceas* lamentable condition, but I powred out teares and sighs from the bottom of my heart, when

I beheld Christs loathing of us, and were it not that out of duty, as a watchman, I dare not betray the salvation of this Church, by not giving warning, I would have held my peace; but my hope is that those which love the truth will hearken and accept, and thinke, as the truth is, I envy no mans person, honour or greatnesse: Yet when I perceived that these 7 Churches were propounded for a type of all the Churches among the *Gentiles*, and withall, saw the order, time and marvellous agreeing of all things together, I durst not perfidiously bury the truth in silence.

In that Christ saith of this Church, *I know thy workes, that thou art neither hot nor cold*; he observeth, that Christ maketh mention of no one good thing that it hath, the worst of all the 7 (although there were many faithfull in it) yet not any so past hope in regard of the outward forme and government; which comes to passe not so much through its owne default, as by meanes of the faulty government of the *Angels*, who have so ordered and governed it, that it was tempered and blended together of strange contraries, a *Hoch-pot*, not so cold that wee would be all *Remiss*, and cleaving to Idolatry and superstition altogether; nor yet so hot that we pursue and admit of a through *Reformation*; abstaining from grosser sins, well given in Religion, and will serve God so far as they may keep



keep the estimation of prudent men moderate in Religion, just *Statists* or *Protestants* of State, which are known commonly to be *luke-warm* professors. This mediocrity, saith he, is worst of all, which indeed is honoured of the world, because it hath a certaine shew of moderation and peaceablenesse; but Christ preferreth a blinde *Papist*, or no Religion at all before this *hatch-potch lukewarmnesse*. And also whose outward government, and regiment in the Church, is for the most part *Antichristian* and *Romish*, tempering pure doctrine and *Romish* regiment together, broaching again monstrous opinions heretofore hissed out; and through this government they have so filled the Church with such a corrupt Clergy like themselves, to serve their owne turne, ignorant drones, profane Priests, Sir *John Lack-Latines* to say prayers, being so corrupt in their admissions to Church-livings, that any starke foole or arrant knave, may fulfill their conditions for admittance, whereby they have filled and pestred the Church and Ministry with abundance of this kinde of vermin and vile-varlots: And though they love riches and honour so dearly, that they content themselves with the losse of a full Reformation; yet that they might not seem to prefer any thing before the truth and good of the Church, they doe with swelling words blazon the happinesse of this Church

thus governed as it is ; therefore the Holy Ghost brings in this Angell boasting himselfe in vain-glory, *I am rich, &c.* Pastors of other Churches are poore and of no preferment, but our *Bishops* have lordly titles and renews; the Peers of the Realme, equall to the greatest Earles in wealth, attendance, Pallaces, statelinessse, and all worldly pompe ; so also the next rankes, *Deanes, Arch-deacons, Prebends, &c.* how mighty, massie and pursie are they grown with wealth and boast thereof ; doth not this amplifie the honour of our Church, to have our brave silken Ministers to glister and jet through the streets with troops like Noble-men , so by this meanes to drive away contempt from the Ministry ? no, saith he, this hath brought it, and this miserable *lukewarmnesse*; what do you tell them of the Primitive times, as if they were children still in blankets and swadling bands ? the Church is now growne up to peace and riches , then it was poore and in persecution , their rules then not fit for us now ; but he demonstrates that such kinde of dignities be- seems not the Ministers of the Gospel : *Thou art therefore for all this a beggarly wretch, O thou English Angel,* and Christ shall take a great pleasure in casting away and spewing out this Angel, and his punishment shall be very dreadfull : the land of *Canaan* once spewed out the inhabitants, and they were utterly over-  
thrown;

throwne : and shall their punishment be lesse or lighter whom Christ shall vomit out ?

Therefore from these words, *I would thou wert either cold or hot*, saith he, I would thou wert either all *Romish*, or admit of a through *Reformation* : blaming those Angels only, and those that cleave to them, Priests and Laity ; who being bewitched with ambition and covetousnesse, doe scornfully reject this holy *Reformation*, not enduring the remedy, but accounting that worse then the disease : this Churches disease, therefore, is more desperate.

Therefore he saith in plaine tearmes, that the Bishops, which he calls no better then *Lord-beggars*, because their riches and honours (for the most part) they get by fawning, flattering, bribing, being ambitious to get under great men, and so creep into the Court for preferment. But (saith he) both they and their whole luke-warme Hierarchie shall quite bee overthrowne, and never recover their dignity againe : and at their overthrow, they shall endanger the people, by reason of their consenting to them ; Yet the people shall escape overthrowing ; but it is to bee feared, the people shall feelee some adversity : But God will not suffer the Hierarchy to escape ; for they seeking honours and riches, and not those thinges which are Christ's, shall

shall have reproachfull judgements; few or none shall sigh or sob for them; but they and their Priests shall be vile before the people, and men shall read the reports concerning them with delight: and they shall be cast out, and spued up as vomit out of a corrupted stomack, that no man will be willing to take up againe, from these words, *Therefore because thou art luke-warme, and neither hot nor cold: It shall come to passe that I will spew thee out of my mouth. For thou saist, I am rich and increased with goods, and have need of nothing, and knowest not how thou art wretched, and miserable, and poore, and blinde, and naked.* Therefore, saith he, purge out thy *Romish* leaven, dote not on thy riches and honours, but minde his things and honour, who for thy sake became poore and contemptible; set up faithfull Ministers in every Congregation; repent thee of the injury done to thy faithfull watchmen, casting them into prison, and out of their livings, who have reprov'd thy superstition, and contended for this Reformation. We have need of zeale, Princes, Peeres, Angels, People, earnestly to bend our selves with all our power to turne away this evill that hangeth over our heads, by seeking a full Reformation: for as yet we hang by *Geometry*, as it were between heaven & hell, the steam of the *Romish* foggy lake doth deadly annoy us: let us therefore, saith he, marke what hath been said,

said, and not like dogges, gnash and gnaw our teeth at the stone that is cast at us, but tremble at the dreadfull hand that cast it, and hearken to these wholesome warnings with all speed.

The whole state of this Church of *Laodicea* is worthy of serious consideration, as Mr. *Brightman* applies it to *England*, in this and divers Chapters; for he speaks of our times, as if he were now living.

And further he saith in his Epistle, and elsewhere in his Commentary, that many are the miseries the Christian Churches must suffer: for there will bee a long and dolefull Tragedy, which will overthrow with scourges, slaughters, death and ruine: and that the Sword of the Lord shall be made drunke in their blood, except they receive warning and amend. But yet, saith he, Be of good comfort *Germany*, *France* and *Britany*, and all you Christian Churches: this is the last Act: for after this Theater and long Tragedy is past, there will succeed in the roome thereof happy dayes, with abundance of peace and all good things. And it is his judgement (if I may not say his Prophecie) comparing one Scripture with another, and times with times, That before the yeare 1650. the *Jewes* shall be called, the *Whore* of *Romes* nose shall be slit, and she stript of all her glorious garments and attire, her power and sinews cut,

cut, and the *Pope* himself shall run out of *Rome* into *Avignon*, or in *Bononia*, or thereabout, one of his owne Cities, and the City of *Rome* shall be burnt with fire.

And that the King of *Spain*, and the King of *Polony*, and some other Kings shall bewaile her, and would faine helpe her, but dare not, because they shall be afraid of their owne safety, lest they be devoured or scorched with the same fire. And further, he saith, that the Emperor of *Germany* shall destroy *Rome*, if he set to the worke, it being most proper for him; but if he did not, some other shortly will have the praise of that victory: Therefore, saith he, you godly Princes take the matter in hand, and set to this worke, it shall not be a thing of so great trouble as you thinke for, feare not the huge armies that will come to helpe her: If you thinke the *Spaniard*, or the *French-man*, or any other King will raise mighty forces against you to defend her, as being *Romes* friends; these are altogether vaine feares, scare-crowes, goblins, bug-beares for simple people: for her friends shall stand afar off with waiting, testifying their love, sighing and sobbing, but taking no paines, nor striking a stroke to deliver their *Whore*, being now an old withered harlot, but crying, *Alas, alas that great City*. And againe, he further saith: And you the rest of the Christian Princes, you need doe nothing,  
only

only be valiant, and of a good courage in dispatching your worke for the Lord, and matters shall prosper as happily as you desire; and understand at length by what way you may procure to your selves honour and tranquillitie, so quietnes and joy to the whole Christian world: Therefore draw your swords against *Rome*, for you shall prevaile. And saith he, within 45 yeares after *Rome* is destroyed, the *Pope* once more gathering all his friends together to try his last chance, shall then be utterly overthrowne, being about the yeare 1686. which will be the longest time he can continue. But *Rome* being destroyed, and the Jews call'd, there will bee then to the end, a most happy tranquillity, and things very great indeed, and to be admired: the joy will be so much, that it will be strange and unexpected: for in the place of former troubles there will be perpetual peace, and then Kings and Queens will be nursing fathers and nursing mothers unto the Christian Churches.

Then the great Turke shall be 40 yeares on the decaying hand, and lose many Countries, but in the yeare 1696. he also shall be utterly overthrowne: and then Christ shall raigne with his Ordinances chiefe in the world. They that please to examine these quotations in the Margent, by Master *Brightmans* Booke on the Revelations, which  
he



which hee wrote above 40 yeares ago, they shall finde the composer hereof hath endeavored as neere as he could, to render the Authour, in his owne words, including much in so little roome.

Yet not to forget that hee saith further of *England and Ireland*. Although Christ be angry with us by reason we are so far from a perfect Reformation, and they which labour to bring in the *Papish* ceremonies hated of God, to endanger the overthrow of our Kingdome; yet he saith, Christ hath begun his Kingdome (at that time he wrote) which was in the dayes of blessed Q. *Elizabeth*, who happily begun and proceeded in the worke of Reformation, according to the time and those dayes she lived in; the finishing whereof will be required of this Generation; otherwise expect God hath a sad controversie with this Land. But Christ hath begun his Kingdome both in *England and Ireland*, to reigne evermore: and the enemies shall endeavour many enterprises, yet they shall vanish like smoake, and they shall never prevaile to overthrow Christ his Kingdom begun here: for they will never want Christian Princees to maintaine his Truth begun, which he saith begun from the yeare 1558. For the seventh Angel blew his Trumpet for this time, and saith he would raigne evermore. He further saith, that ere long, before the yeare 1650. the

the fourth Angell shall powre out his Violl upon the Sun; which Sun he interprets the holy Scriptures, which illustrate the mindes of men as the beames of the Sun doe the eyes of the body. This Violl being powred on them, shall give them greater force and edge, more vehemently to scorch the man of sin; so that hee shall gnash and rage against this Sun, which hath so discovered his ugly hew to the world: and it shall not onely burne and vex him, and those of his household, but also hypocrites, and all others who are not endued with true godlinesse; That they shall even boile with envy and strife, and all bitterness of minde, like the men of *Atlas*, which curse the Sunne, because it parcheth them with too much heate.

And lastly, hee saith (for the better understanding of what hee meanes) that the City of *Rome* is not limited to that City, but extends as farre as the Pope hath any dominion: So that the City of *Rome* is in destroying, if any of her dominions bee in destroying, as he interprets the Holy Ghosts meaning. But the Pope is to be quite and fully overthrowne at the yeare 1686. Therefore by computation *Rome* must bee in destroying at 1641. in some of his Dominions.

So I conclude this briefe Relation (of what Mr. *Brightman* largely insists upon, shewing his grounds in his Book, why he affirms these things) with Christs counsell to this Church of *Laodicea*.

*I counsell thee to buy of me gold tryed in the fire, that thou mayest be rich, and white rayment that thou mayest be cloathed, and that the shame of thy nakednesse doe not appeare; and anoint thine eyes with eyesalve, that thou mayest see.*

**FINIS.**

**LONDON:**

Printed for *Richard Harper*. 1644.

it  
g  
e  
h  
e  
d  
t  
-